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A NEW APPROACH TO EDUCATIONAL METHOD

SOCIAL PROBLEMS FOCUS IN HUMAN BARRIERS

THE EDUCATIVE UNIT IS THE SOCIAL GROUP

DISCIPLINE IS GROUP-CENTERED

HUBERT M. EVANS • MILOSH MUNTYAN • SHIRLEY H. ENGLE
WILLIAM O. STANLEY • DONALD BERGER • GEORGE BARNETT

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"Resolutions, Reactions and Reminiscences"
by Frederick L. Redefer

MAGAZINE OF THE AMERICAN EDUCATION FELLOWSHIP

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THE SOCIAL CHARACTER OF PROBLEM SOLVING

by HUBERT M. EVANS

It is becoming increasingly clear that pedagogical method is in need of serious reconsideration. The increasing collectivization of almost every aspect of life is giving rise to problems grounded in broad sociological circumstances. These problems require group thought and collective action. What does this mean for pedagogical method? Does it mean that the individualistic, laissez-faire conception of method which has prevailed for the last half century must be abandoned? This article deals with the issue in such a way as to challenge us to reconsider the basic elements of educational method. The author is Associate Professor of Natural Science and Research Associate, Horace Mann-Lincoln Institute of School Experimentation, Teachers College, Columbia, University.

Democracy as ideal and process, and science as content and method are unquestionably two of the deepest and most persistent strands in our American civilization. The latter has led to deep-cutting changes in our thinking about man and his universe and to a technology which has revolutionized our ways of living. The former has led to a persistent focus on democratic values and more recently to an increasing awareness and functioning of democratic processes oriented to the common welfare.

Although science and democracy have much in common, and are to a considerable extent mutually supporting, they differ markedly in their relative rates of development. Over the years scientific development and technological change have out-stripped developments in democratic processes. This differential is a major source of social, economic and political problems.

SPECIALIZATION AND THE PUBLIC WELFARE

To illustrate: An outstanding characteristic of scientific and technological development is specialization. Specialization is an inevitable and indeed a desirable outcome of scientific and technological advance. But specialization viewed from the standpoint of democratic ideal and process highlights many of the deep seated difficulties which beset our civilization at the moment. The uncontrolled spread of specialization in the economic aspects of society has led to the spread of specialization in other areas of community life. This spread of specialization, for the most part unplanned, has tended to initiate and support disintegration in individual and community life. It breeds irresponsibility throughout our social structure and bids fair to wreck our democratic way of life unless ways and means are found to integrate needed specialization into the life of the community in such ways as to promote the general welfare.

Specialization has been motivated largely by the needs of scientific and technological advance and by the grafting of excessive individualism on the democratic way of life. If continued unplanned, it will lead to a greater and greater fractioning of group and individual life and if carried to an extreme, could lead to an economic-political hierarchy whose rigidity would exceed anything known to history. The problem is not to do away with specialization but to use it intelligently in the service of individual and common welfare. This comes down to the problem of how individuals can participate in the development of the democratic process which will release resources

inherent in scientific and technological advance and at the same time promote the common welfare.

It seems clear that if we are to deal adequately with the problems of our industrial society we have no alternative but to turn to the democratic process and develop it to a point where differentials such as those described above no longer exist. The key to the development of the democratic process is individual participation in some form of group activity. This need not be construed as a de-emphasis on individual rights and freedoms. Nor should it be construed as an attempt to emphasize public problems at the expense of private problems. Participation does not imply regimentation of individuals in the name of democratic process. Rather it should be construed as a way of realizing and freeing the individual so that he may develop his potentialities and make his contributions to community life. This is not intended as another scheme for group salvation. What is intended is that only through individual participation in group life and group effort can we build a firm ground for democracy to stand on. This firm ground is at the "grass roots", to use a well worn phrase.

Although most important, the individual with his potentialities is but one of many "frozen assets" which need to be made fluid and put to work in the interests of the common welfare. We as a nation are unusually well endowed with natural resources which we have too often allowed to lie dormant or be frightfully abused. We as a people have a tremendous fund of knowledge and technical skill which should be channelled into individual and community life to a far greater extent than we have done so far. We have as a nation extraordinary human resources which need to be liberated in constructive ways for constructive purposes. It seems clear that the major problem we face is how to bring these resources to a focus in an integrated fashion. At the moment the most promising social method for achieving an operational and integrative ordering of human and natural resources in the interest of the common welfare is the problem-centered group.

We might pause at this point to pay our respect to history. It is clear that the democratic process indigenous to our culture has been slowly developing and gathering momentum over the decades. It is also clear that the problem-centered group is a concrete method for significantly relating individuals and groups to the democratic process. Historically both the group process and the problem-centerd group can be seen as related to the general shift in our culture from authoritarianism to experience and experimentalism; from a mechanistic view of life to an organic view; and from disharmony to unity. This suggests that neither the group process itself nor the problem-centered group is foreign to the culture. On the contrary the opposite is clearly documented in our history.

OUR PROBLEMS ARE PUBLIC

In proposing the problem-centered group as an indispensable unit in democratic life, the distinctions which have been made between private and public problems have not been forgotten. However, these distinctions have lost much of their meaning during the past three or four decades for it is now clear that the kaleidoscope of problems which pass before us are all social in nature in the sense that each problem has its public dimension. In a very real sense, the democratic ideal imposes a public dimension on all problems regardless of their origin or degree of apparent privateness. This suggests that there are no distinct lines separating private and public problems. It might be more profitable to think of all problems as being on a continuum with the individual on one end and with the public or the group on the other.

In fact it seems that there is little to be gained by further attempts to separate private problems from social problems. For example, is the basic problem set by the laws of thermodynamics a private or public problem. In an earlier age the answer to this question was settled in favor of the private. Not so many decades ago food supply was conceived as a private matter. Today the problem of an adequate and sufficient supply of food for everyone is recognized as a public problem which requires social action and a wide spread participation for its adequate solution. Personal health at one time was universally thought to be purely a private affair. Remnants of this belief and attitude still persist in certain geographical areas and in relation to certain health problems, notably venereal diseases. It is only recently that we have been able to hold public discussion on venereal diseases. Yet who would deny the public character of this problem and who would deny that to solve it democratically today will require wide spread group participation on the part of individuals.

To illustrate further, we could do no better than to look briefly at the so called problem of juvenile delinquency which has assumed critical proportions in our present-day life. Whose problem is the juvenile delinquent? Is he solely the responsibility of his parents? When does the problem of a delinquent child become a public matter? Can parents as parents and as individuals really solve the problem posed by the juvenile delinquent? Many sociologists, psychologists, and psychiatrists who have worked on this problem are of one mind. The juvenile delinquent is definitely a public problem and cannot be solved effectively by private action. If then the juvenile delinquent is a social problem, who in society is to solve it? The sociologist? The psychologist? The psychiatrists? The courts? The police power? In other words, is the problem to be solved by the experts in conjunction with established legal procedures, or is there a better and more effective way? The answer, of course, is obvious

to those who have faith in the democratic process and in participation as a way of effectively solving problems. To attempt a solution of the delinquency problem by handing down pronuncements from experts to be enforced by legal means robs the problem solution of much of its social character, and to the degree this occurs, to that degree will the problem solution be ineffective.

From the viewpoint of democratic group process an adequate solution for the juvenile-delinquent problem in any neighborhood or community will depend upon the extent to which those immediately concerned with juvenile delinquents have the opportunity to participate in defining the problem and in the testing of possible hypotheses designed to solve the problem. In other words, it seems reasonable to assume that the sooner the expert, the law enforcement officer, the parent and the delinquent himself learn to work together as a team the sooner we will get solutions to the problems posed by the juvenile delinquent. This team work is essentially a social process and in this process the individuals involved are changed by means of new knowledge, new insight, new skill and new value which would in part or in aggregate be impossible for any member of the team to acquire working alone in terms of his own viewpoint, his own responsibility, and his own competence. The juvenile-delinquent problem, if it is to be solved, must be solved democratically, and in a very basic sense, this means that the problem must be solved to the satisfaction of the delinquent himself.

It seems evident now that we have been culturally conditioned by a distorted notion of privacy which is related, perhaps basically, to our deep seated notions concerning individual rights and freedoms, and to the privateness and sacredness of property. This does not imply that the basic problem of what is private and what is public has been solved. This continues to be a lively problem and one that will have to be solved anew by each generation. But the collective character of our industrial society sets problems which can be solved effectively and democratically only by collective means. Problem solving by groups has become an indispensable condition of social health.

PROBLEM-SOLVING IS SOCIAL

Fundamentally the problem-centered group with its group processes always involves people working, thinking, and achieving together in terms of some common problem. The nature of the problem and how it is perceived by the group, the network of social relations within the group, and the methods of working developed by the group will determine in large measure the effectiveness of the problem solution. These are essentially social processes and are related intimately to the prevailing socio-psychological matrix. The social character of group problem solving becomes clear when we look at two phases of the problem solving process: the definition of the problem and the action related to problem solution. Experience has shown that it is difficult to frame a problem in such words that the meaning will be essentially the same to all members of a problem-centered group. At this point full participation is critical. If a problem is defined by an individual and imposed on the group without sufficient understanding and consensus, the problem definition loses much of its potential social character and this may limit or even block action in the problem solution stage.

The action related to problem solution in an effective problem-centered group is always related to "what is", "what ought to be", and "what could be". Taking full account of the "what is" factor means that all action is oriented to the realities of the situation. This requires research, the gathering of facts and the derivation of factual theories related to the data. Taking account of the "what could be" factor means that all action in problem solution is guided by propositions or hypotheses which seem to be possible in the light of "what is." This requires the actual trying out of the hypotheses postulated and group experimentation. Taking the "what ought to be" factor into account means that all action is oriented by common goals, that is, by normative theory.

The three factors, "what is", "what could be", and "what ought to be", when integrated in a problem solution markedly affect the social character of the problem solving. Participation is the key to the effective development of each. Adequate problem definition requires full participation on the part of all members of the group. The hypothesis is social in nature not only by reason of the hypothesis itself but also by reason of the method by which the group arrives at the hypothesis. Normative theory is by its very nature social and when postulated as common goals for a problem-centered group, achieves even greater sociality. In fact, the normative factor when consciously considered bears directly on the social character of any problem solution. In a very real sense, problem solution by groups may be said to be asocial to the extent to which it disregards normative theory or attempts to by-pass commonly held goals which are derived from compelling public interest in public welfare.

The social character of group problem solving goes beyond the problem solution itself. The group work focused on a problem solution brings together and gives meaning to those attributes of democratic life which have little meaning in a context of pure individualism and which can be developed only through meaningful interpersonal relationships. Assuming responsibility, for example, has no meaning outside a social context. Individual responsibility grows and develops out of experience in helping

others and in working together. Responsibility always implies mutuality and interrelationships with others. In this sense responsibility for one's self in a context of pure individualism is not a very useful concept. To illustrate further, democratic-social apathy is reduced when individuals participate in the work of a problem-centered group. Democracy as ideal and as process takes on meaning as individuals work, think, and achieve together.

THE INDIVIDUAL GROWS IN PROBLEM-CENTERED GROUPS

The emphasis on the social character of problem solving does not imply a submergence of the individual member of the group. It should be obvious that the problem selected must have significance for the individual group member and must be defined in terms acceptable to him. What is significant is generally that which can be demonstrated as related to what the individual member sees as necessary to himself. The building of significance in problem definition and solution for individuals is conditioned by the net-work of social relations which exist within the group and the extent to which freedom to think and free access to the thinking of others is a reality for each individual. This is commonly called the "reality factor" in communication. Further, how the individual group member views the problem definition or problem solution will be conditioned by how he evaluates the data brought to the group. Some individuals may view certain kinds of data as a threat while others view the same data as a useful and necessary link with reality. This difference in evaluation of data among members of the group has to be resolved if a common effort is to be made on the problem solution. This is a function of the group process.

In effective problem-centered group work individuals are never lost. Experience has shown that the problem-centered group provides many opportunities to individuals which would be difficult if not impossible to obtain otherwise. Free access to information and opportunity to participate in its acquisition, free opportunity to think about problems, and accessible channels through which to make individual thinking effective are all characteristics of problem-centered group experience. Individuals have always needed knowledge in order to do intelligent thinking, and opportunity to express their thinking in action situations. These opportunities and freedoms are extraordinarily important today but also difficult to achieve. The problem-centered group appears to be a workable and a practical alternative to confusion and to disintegration at all levels of living in our democracy.

Many individuals may benefit from social therapy resulting from experiences with group problem solving. Full participation on the part of an individual in a group problem solution involves reconstruction and this reconstruction can be oriented toward greater individual satisfaction and security which in turn will contribute to the common welfare. This is not the place to expand the concept of social therapy but an example of what is meant here can be ventured. The self-centered individual tends in his relationships to create disintegration. What seems to be needed is ample opportunity for the individual to shift from a self-centered to a group-centered basis. In this respect, the problem-centered group experience offers opportunities for creating integration not only with respect to the individual but to the group as well. It opens up the way for constructive and creative action which in general is the context within which integration must be developed and self-centered individuals socially mellowed.

The problem-centered group can be justified in terms of the kind of unique opportunities it provides for individual growth and development. "Bigness" and "impersonality" are two of the greatest threats to democracy and to adequate growth of individuals. The problem-centered group provides opportunities for individuals to participate in the solution of problems related to the "big" and the "impersonal". The worker lost on an assembly line can psychologically be crushed by the bigness and impersonality of the whole thing. Yet even assembly lines generate problems of a technical and human character in whose solution the worker can participate with others and thus redeem, in part at least, his manhood and provide the security and satisfaction which are required by his basic needs. This participation by workers in the solution of problems related to their work experience can lead to a more democratic organization within the shop and a humanization of the whole mechanical process. It might even lead to a reduction in the artificial gaps that exist between management and labor, between the worker and the planner.

INDIVIDUAL NEEDS AND GROUP ACTION ARE COMPATIBLE

All individuals are driven by the need to achieve satisfactions largely biological in nature, and by the need for achieving security which is social in nature. If these basic needs of individuals are at all common or universal, then it is clear that problems created by these needs have a public dimension. That these needs may be universal follows from similarities in basic human psychological and biological structure. That such problems rising from the basic needs vary from generation to generation is a function of the social, economic and political conditions. Thus it is easy to see how many private problems can become public problems as economic, political and social conditions change. The large scale introduction of specialization into our culture for example, changes the character of the basic problems which influence deeply the

security and satisfactions needed for fullness of individual living. There is no question that laissez-faire democracy and failure to develop effective means for collective action have barred large groups of our citizens from full participation in democratic living. An even more tragic fact is that these groups represent frozen assets of the utmost importance to democracy. It is obvious that individuals in these groups cannot lift themselves by their own boot straps. The sensible and practical alternative is the problem-centered group and democratic group processes.

The social character of the problem-centered group and group problem solution is indicated by the term "group". The extent to which group-problem solving is social is a function of participation. Problem solving is a difficult business requiring the ordering and integration of resources which may in some cases tax the available community reservoir to the limit. The problem solution itself will be effective to the degree to which it is based on best available knowledge, opinion, and judgment, and the degree to which it involves all those affected by the consequences of the solution. Participation implies interpersonal relations and in a very real sense it sets the social character of the problem solving.

As a fitting conclusion to this argument, it might be appropriate to throw out a challenge to the sociologist and the social psychologist. The sociologist has in the past focused his attention largely on individuals and on crowds. He has paid relatively little attention to the problem of how individuals can relate themselves effectively to the social structure in such ways as to enhance individual and common welfare. The challenge to analyze, to study and to experiment with the structuring and functioning of small groups and group processes, including the problem-centered group, seems unmistakable. In a very basic sense, the future of democracy as ideal and as process depends upon how adequately this challenge is met.

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WHAT IS A SOCIAL PROBLEM?

by **B. OTHANEL SMITH**

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What are the distinguishing features of a social problem and what do these mean for classroom instruction? Does the recognition of these features require that both content and method of education be seriously reconsidered? These are some of the questions discussed in this aritcle.

All of us know what a problem is. It is the thing that has bothered us all of our lives. We want something which in educational parlance we call a goal or an objective. If we can get what we want, if we can attain the goal, there is no problem. We simply go ahead and satisfy our desire. Frequently the attainment of our goal is not so easy as that; something stands between us and the thing we want. We say that in order to get what we want this obstacle must be overcome. When we have located the obstacle and decided that we shall attempt to remove it from our path, or to overcome it otherwise, we have defined a problem.

The obstacles which get in our way are of two kinds: material and human. An individual wishes to be in a nearby city at a certain time. The distance separating him from the city must be overcome within the time limit. This can be done by choosing and procuring a means of transportation suitable to the requirements. If he chooses an automobile and arrives at his destination on time, the problem is solved. In this case the obstacle is largely material and the means of overcoming it primarily involves material things.

SOCIAL PROBLEMS INVOLVE HUMAN BARRIERS

Human barriers can also prevent the realization of our desires. If we wish better health facilities, for example, it is not merely physical barriers that lie in our path and prevent the attainment of our goal. The United States Public Health Service has estimated that 400 million man-days are lost annually through disabilities. This amounts to a financial loss of 10 billion dollars worth of goods and services. In 1940, 50 times as much production was lost from the illness of workers as from labor strikes. Why this loss? Is it due to lack of medical knowledge? Is it because of lack of knowledge of how to reduce accidents and unhealthy living conditions? Is it because of lack of human and natural resources that America is short of hospital facilities, physicians, and nurses? No, these are not the points of difficulty. We have all of these requirements in abundance. The real trouble lies in the fact that every move in the direction of extending medical service to all people is beset by all sorts of conflicting views as to what is desirable, and to some extent by inconsistent notions of what is possible and what is necessary with respect to the health of the people. The plain fact is that we do not have ade-

quate health facilities simply because of human barriers in the form of social perspectives, beliefs as to what is of most worth, and the like. We are up against other people who want different things or who want better health facilities only if they do not have to yield certain other things in getting them.

At the level of verbal abstraction where choice among the things we value does not have to be made, everyone wants good health and adequate health services for everybody. In this rarefied air of abstraction no one wants the other fellow to be sick. But when we come down to the level of social reality, health is put over against other wants. Then we discover that some of us prefer that our fellowman be sick rather than that these other wants be denied. It is this fact that led the late President Franklin D. Roosevelt to call some persons yes, but . . . people. They want good health for everyone, but . . . If adequate health service means higher taxes for some individuals; if it means loss of control by the medical profession of the number of individuals preparing to be physicians; if it means that the government will have a hand in establishing and maintaining health insurance, to mention only a few of the "ifs", then many individuals will stand in the way of the development of these services. These individuals become obstacles in the path to better health. Finding some way of overcoming or circumventing the resistance of these individuals constitutes the social problem. Of course, all of us are yes, but . . . persons most of the time. If this were not so, our social problems would be few in number and confined more or less to technical questions.

THE HEART OF SOCIAL PROBLEMS IS DIFFERENCES OF OPINION ABOUT ENDS

Another way of putting the matter is to say that a social problem almost always centers in differences of opinion about the ends to be achieved. It is frequently said that in America we are all in agreement upon basic objectives and that our disagreements and conflicts are about the means of achieving these objectives. But this is an erroneous view. The people of this country of course agree upon objectives in the abstract. However, when they come down to the level of social reality where not all of their wants can be satisfied and where many of them are incompatible, they must choose among these wants. Then divisions of opinion about the worth of various ends arise. At this point disagreements are not merely about the means of reaching goals agreed upon, as is frequently supposed. In addition, and perhaps more basically, the disagreements are about the ends themselves.

At the level of reality differing general notions of what should be done will appear among individuals and groups. One person or social group, for example, may hold that the health of the individual should be the responsibility primarily of the individual and his family. Other persons or groups may believe that the responsibility for the individual's health should be borne largely by the public through some form of collective health program. Physicians may hold one view, laborers another, farmers still another, and so on. There will be differing and competing generalized notions concerning what *should* be done about public health, each with its advocates, each with its arguments, each claiming to serve certain goods, each trying to prevail, by one method or another, over the other. A situation in which such clashing and competing principles occur is a problem situation, and the clash of principles defines a problem for those who must conduct themselves according to one principle or another in that situation. This kind of problem we speak of as an issue.

CONFLICTING PERSONAL AND GROUP STRUCTURES IN SOCIAL PROBLEMS

It follows from what has been said that social problems are further characterized by the fact that they involve the personality structures of individuals. Some persons become so structured that in a given set of circumstances they want A more than they want B, C, or D. Whereas the structure of other persons make them prefer D to A, B, or C. Every individual has his own preferences and the relations among them become evident only in some concrete situation in which he must choose among competing wants. These relations will vary from situation to situation, so that in one set of circumstances an individual will prefer food to other things, and in another he will prefer the advice of a physician. Everyone has some sort of loose hierarchy of wants so that he will forego some things with less resistance than others. For example, an individual may forego the seeing of a moving picture or even a vacation with little or no protest, but circumstances must become very serious before an individual will surrender his life in return for other values.

Furthermore the structure of persons always develops and operates within a broader structure called a social group. Without social groups the individual would acquire nothing more than the rudiments of personal structure, if indeed that would be possible.

His behavior is always shaped not only by his personal structure but also by the structure and dynamics of the group or groups to which he belongs. A worker in a coal mine, a teacher, a physician, and an industrialist will tend to think differently about the same event, not only because they have different personal structures, but also because they operate against backgrounds of varying group demands and expectations. It is now possible to give a broader definition of a social problem. When the difficulty to be overcome is one which involves differences be-

tween social groups, as well as individuals, about what is desirable in a particular circumstance, the problem is a social one.

SOCIAL PROBLEMS IN THE CLASSROOM

This conception of a social problem has far-reaching significance for education. It is clear that the solution to a social problem requires the reconstruction of the personalities of individuals involved in the problem. In other words, if we want to have more adequate health services some, if not all persons involved, must undergo changes in the way they look at the matter. This means that their wants will be modified, that they will be willing to forego certain freedoms of social and psychological movement in order that all may enjoy more freedoms of activity with respect to health service.

1. *The school can seldom solve social problems.* The solution requires even more than this. Since the individual is inextricably woven into various groups which also exercise social pressure for or against the improvement of health service, these groups must also be modified. Indeed, it is not unlikely that changes in the individual will be made, or, if they are made, that they will be sustained, without changes in what the various groups define as their policies. We thus come down to the hard fact that the resolution of a social issue means the achievement of enough social consensus among conflicting groups and individuals to sustain a course of social action. And this consensus, if it is an uncoerced one, will rest upon modifications of personal structures and group pressures.

From this way of looking at social problems, it is easy to see why it is that children and teachers are limited in their capacity to solve them. To be sure, the resolution of social issues always requires changes in persons and for this reason, it is educative. But school education can seldom be geared directly to the resolution of these issues. To do so would result in turning children and teachers into politicians. There is of course nothing wrong with being a politician, and both teachers and students could learn a lot from engaging in political activities. But it would be difficult to justify building an educational program upon the thesis that education is politics.

2. *Study of social problems requires personal involvement.* Social problems, as we have seen, involve cleavages in the society between social groups as well as individuals. Now these same cleavages exist in the classroom group. The children of all social and occupational groups are to be found in the school. The boys and girls carry in their personal structures the same elements of personality as are to be found among the adult groups from which they come. Hence any study of the improvement of medical service, for example, will elicit the same prejudices and perferences as a similar action in the community would arouse among adults. And since these prejudices and preferences are rooted in the personality of each student and in turn in the social groups and classes from which he comes, any discussion of the problems of health services will *involve* him psychologically. This *involvement* is one of the essential conditions of learning. Unless an individual becomes involved, his basic personality structure is apt to remain unchanged. He may acquire a new vocabulary and a veneer of facts, but he will still be the same person with respect to his wants, prejudices, beliefs, and ways of thinking. One of the most effective ways of arousing an individual and at the same time stimulating him to think and to learn is to tap his basic beliefs and prejudices.

In the classroom we shall have to work with boys and girls in such a way as to help them to unmask their prejudices and beliefs, so that these can become the objects of investigation and critical study. These prejudices and beliefs will be found to be in conflict. The classroom group will prove to be divided with respect to what it wants or thinks to be desirable, just as the adult community is divided. These points of conflict will constitute the objects of study. From study of these conflicting prejudices the group may reach agreements about the matters on which they disagree. In reaching these agreements they should attempt to contrive more satisfactory methods of thinking and working together and in this way build a better social discipline than the past generations have been able to achieve. They will seldom be able to resolve the issues at the level of political and social action. But through the activities of the school, boys and girls can become the kind of people who know how to deal with social conflicts in a constructive manner.

3. *Devotion to method must be learned.* There can be more than one solution to a given social problem. This is true because individuals and groups can be changed (or can participate in changing themselves) in many different ways with respect to what seems better in a given situation. In the absence of a universally accepted method of reaching agreements, individuals and social groups tend to resort to naked power in an effort to swing the weight of opinion in their favor. It is partly for this reason that discipline in a method of solving social issues is one of the most pressing needs of the world today. Unless such a method can be developed and unless the people of this nation and of the world can be committed to it so strongly that they are willing to abide by the method even when the conclusions reached are contrary to their wishes, there can be no end to the use of naked power in the resolution of social conflicts.

There is such commitment to the method of science when it is applied to physical, biological, and psychological phenomena. In these fields it is becoming more and more true, among democratic people, that men are willing to accept the results of scientific inquiry even when the conclusions turn out to be contrary to their beliefs and desires. Whether it will be possible for men to learn to be more loyal to a method than to their social beliefs, policies, and goals is still an open question.

4. *Elements of the required method.* The method by which social problems can be resolved through deliberation is not identical to the method of science as ordinarily conceived. The differences can be seen by comparing the essential features of the two methods. The conventional notion of scientific method involves the following elements:

1) the goal is known and agreed upon; 2) the difficulty which defines the problem primarily involves external objects; 3) the solution of the problem requires a search for means by which the difficulty can be overcome; 4) the individual can and should hold his value-system (except for the ethics of the scientific method) out of the process of defining and solving the problem; 5) the principles which, as a rule, function as solutions are descriptive—they have reference to actual relations among variables and not to what should be; and 6) the principles are capable of rigorous verification by the method of science.

In contrast, elements of the method required for the resolution of a social problem include the following:

1) the goal may be and usually is the very point at issue; 2) the difficulty which defines the problem is primarily a clash of perspectives and ideas as to what is desirable; 3) the resolution of the clash or conflict requires a means that incorporates the values of the competing positions or that facilitates the reconstruction of the beliefs of the parties to the conflict; 4) the value-system of the individual or social group cannot and should not be withheld from the process of defining and resolving the issue since the issue itself involves these values; 5) the priniciples which serve to define the issue and to guide the search for an acceptable solution are normative—they have reference to norms of conduct, to how persons should conduct themselves in situations; 6) the adequacy of the principles cannot be determined solely by their social consequences, for these consequences must be evaluated by reference to a mutually acceptable value-system.

5. *The educative unit is the group rather than the individual.* If what has been said about the influence of the group upon the individual is true, the historic conception of teaching will have to undergo changes of revolutionary proportions. Historically, teaching has meant that one individual did something to another individual which caused him to learn. It has been idealized in the stereotype of Mark Hopkins on one end of a log and a student on the other. Disclosures from social psychology and cultural anthropology are making it increasingly clear that the basic beliefs, social perspectives, and values of an individual are induced from the social groups into which he is born and that any changes in these basic elements of personal structure are more apt to occur with corresponding changes in group influence. This means that the educative unit is not the teacher-pupil relationship upon which so much research has been expended in recent years. On the contrary, the educative unit is the group-individual relationship. Full recognition of this shift will require that we learn how to create genuine groups in the classroom and that we learn the principles of group structure and dynamics and acquire the skills required in group leadership and social strategy. ✦ ✦ ✦

DISCIPLINE: CHILD-CENTERED, TEACHER-CENTERED, OR GROUP-CENTERED?

by **MILOSH MUNTYAN**

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Every theory of pedagogical method embraces some conception of discipline, some conception of the relation of the individual to the social group. In this article three conceptions of discipline are set forth in such a way as to yield new insights into prevailing patterns of teaching. The author is Assistant Professor of Education, University of Delaware.

The term *discipline* has been used in so many ways, and has been used to mean so many things, that it becomes difficult to carry on any intelligent discussion of the problem of discipline without first indicating just what it is that is to be discussed. In common language, discipline is used to mean a form of punishment, or a method of achieving control over an individual or group, or the degree to which control has been achieved. Further, discipline is commonly thought of as operating within two spheres—so-called

self-discipline and group discipline. Because these various emphases are put on the word, discussions are likely to center around the problems of achieving discipline before the concept of discipline itself is determined. It seems fairly clear that if the problem of discipline can first be identified, if the conditions under which discipline is to be attained can be stated, and if the goals to be achieved can be formulated, we should then have clearer insight into the means whereby such discipline can be achieved.

If we ask why and to what the child should become disciplined, we are finally driven back to saying that the child, if he is to achieve fullest self-realization, needs to learn to get along with the people in his world and with the world itself. That is to say, the child needs to learn the bases on which he can best interact with the society in which he must function. Insofar as he learns this, he becomes disciplined. Ultimately, then, the disciplined individual is one who recognizes, accepts, and acts upon the modes of behavior deemed acceptable by the social group. Furthermore, even that presumably happy state in which one is said to have "self-discipline" is primarily a reflection of the individual's having taken unto himself much of what the social group deems desirable. To put the matter baldly, when we refer to self-discipline we are really saying that the individual is personally acting upon group-approved attitudes and beliefs even though there is no actual group immediately present to show approval. In the long run, such self-discipline will presumably elicit group approval in one form or another and is, therefore, group centered.

AREAS IN WHICH DISCIPLINE IS REQUIRED

On that basis, discipline is necessarily a group problem insofar as that to which the individual is to become disciplined is subject to human control. In order to make this clear, however, it may be worthwhile first to indicate the conditions or situations to which the individual must become disciplined.

Fundamentally, one would need to become disciplined in terms of personal relationships between people, the relationships between social institutions and the person, the relationships between the person and institutional dynamics, and the relationship between the person and the hard facts of the physical world. That is to say, one needs to learn (to become disciplined to) the limitations that the physical world puts on the individual, to get along with other people as human beings, to properly interact with the social institutions which personify the social group, and to interact with the working relationships between peoples and institutions as the one translates the other into social action.

Specifically, then, the following list, although not necessarily all-inclusive should be representatively definitive of the areas in which the individual needs to acquire discipline.

Inter-personal Relationships

Discipline in terms of:

1. Age differential—age mates, older, and younger individuals.
2. Sex differential—in combination with Item 1.
3. Family and friendship status—parents and relatives; friends, acquaintances, strangers, rejects; in combination with Items 1 and 2.
4. Race, creed, color, class status.
5. Personal qualities—physical strength, weakness; appearance; intellectual potential.
6. The various combinations of Items 1-5 as they might define a particular situation; the concept of self and of others.

Institutional Relationships

Discipline in terms of institutional:

1. Political relationships
2. Social relationships
3. Economic relationships
4. Moral relationships
5. Esthetic relationships
6. Dynamics; preservation or reconstruction of institutions
7. The various combinations of the first five items as they might define a particular situation; the first five items in light of Item 6.

Personal-Institutional Dynamics

Discipline in terms of:

1. Community authority. That is, in terms of the working inter-relationships between the individual and those other individuals who personify, in one form or another, authority vested in them by the various narrow and broad communities. For example, the teacher, in the best sense, is a symbol of the community's authority insofar as he serves to help the child intelligently recognize, accept, and act upon the modes of behavior deemed best by the group.
2. The authority of the rules of the game. That is, in terms of the working inter-relationships between the individual and those other individuals who personify, in one form or another, the rules, both written and unwritten under which we operate as a group. For example, schools operate on the basis of various rules—required attendance, time schedules, work schedules, modes of conduct, and the like.
3. Expert authority. That is, in terms of the working inter-relationships between the individual and those other individuals who personify, in one form or another, authority vested in them by virtue of their superior knowledge and mastery of certain areas of human endeavor. For example, the teacher, in one sense, is a symbol of expert authority insofar as he has expertness in a subject field and attempts to lead the child toward mastery of that field.

Personal-Physical Relationships

Discipline in terms of natural physical realities and laws: climate, geography, human physical limitations and potentials, laws of gravity, and the like.

Although the foregoing have named the areas in which the individual needs to take on discipline, certainly they have not indicated the means whereby the disciplines are taken on. It would seem fairly safe to assume that we could get common acceptance of the areas of discipline, but it seems just as safe to assume that we are not now commonly agreed as to the methods whereby the disciplines are to be achieved.

HOW DISCIPLINE MAY BE DEVELOPED

When we turn to the question of the means whereby children are to become disciplined, we find that there have been two major points of view upheld in the past. Specifically, there have been those who upheld what has been called teacher-centered discipline and there have been others who have upheld so-called child-centered discipline. More recently, a third point of view has gained some prominence, this group subscribing to the concept of group-centered discipline.

In the past it has been our habit to think of the first two of these positions—teacher-centered and child-centered—as representing almost diametrically opposed points of view. Actually, there seems to be considerable reason for suggesting that they are fundamentally alike, at least in terms of their basic assumptions, the group-centered concept representing a fundamentally different position in terms of basic assumptions. In order to clarify this suggestion it will be necessary to treat the three positions as if they actually operated as separate and distinct processes without any blurring of boundaries or overlapping. Admittedly, practice does not commonly fall into sharply focussed patterns, so that the three concepts probably overlap somewhat in almost any situation, but if the concepts themselves are to be clarified the discussion will have to assume that the three concepts can be rigidly classified and compartmentalized.

TEACHER-CENTERED DISCIPLINE

Those who advocate teacher-centered discipline appear to define the learning situation in some such terms as these: There is in existence a desirable, going social group. The child is faced with the task of fitting into this social group. Furthermore, the child is not actually a part of that social group, but is rather a-social if not actually anti-social. That is to say, the group (or society) already exists and functions without reference to the child, his task being to learn to do and think and act upon those things which will entitle him to honorable membership in the society. To put the matter another way, advocates of teacher-centered discipline see society (the group) as akin to a completely enclosed playing field, while they see the child as being a non-member faced with the task of finding the opening in the enclosure, and obtaining the ticket of admission (acquired discipline approved by the group) which will enable him to enter the field which is closed to him.

The further assumption is that the child can most readily pass through the enclosure by going through the gate called "graduation", after passing through the "decompression chamber" called "school", the tickets of admission being "sold" by the gate keepers, or "teachers". On this line of reasoning, the gate-keeping teachers have been appointed, by those already on the field, as legal custodians and dispensers of the "tickets of admission". Furthermore, not only must the teachers dispense the "tickets" to those who apply and qualify for admission, but they must also see to it that all non-members do make application. Otherwise, one of two calamities may befall the going group. First, if the group does not regularly acquire new members who are qualified, it will decay and disintegrate; therefore, it must be constantly replenished in order to continue to exist. Second, lest the non-members create a new group outside the limits of the existing group and thus offer other non-members an alternative membership, the non-members must be compelled to seek membership in the going group.

In the final analysis, then, the teacher, under teacher-centered discipline, operates the peripheral institution called school, and must act as publicity agent, park guard, ticket seller and ticket collector, and must serve some of the functions of the usher on behalf of the existing social group, the child being a partially willing, partially unwilling patron, but being a patron even though it must be reluctantly. Certainly, he cannot participate in the activities until the teacher has approved his admission. Just as certainly, the whole relationship is based on a rigid conception of the child's *dependence* on external authority and leadership.

CHILD-CENTERED DISCIPLINE

Those who advocate child-centered discipline appear to define the learning situation in terms such as these: There is in existence a going social group, but it is not necessarily operating desirably. The child is faced with the task of developing some inner discipline to guide his activities. However, the child is not a part of the going social group, but is rather a-social and quite conceivably anti-group in the sense that he can personally develop an equal or more desirable discipline than the group now upholds. That is to say, the group (or society) already exists and functions without reference to the child, his task being to develop such discipline as will enable him to meet his own ends and objectives. To put the matter another way, advocates of child-centered discipline, like the advocates of teacher-centered discipline, see society (the

group) as akin to a completely enclosed playing field, while they see the child as being a non-member. It is at this fundamental point that the two groups seem to be in agreement, their points of disagreement arising from their conceptions of the further necessary or desirable relationships between these two separate and distinct entities.

If the child-centered advocates were to carry this analysis further, they would structure the situation about like this: The group is within the enclosed playing field, the child is a non-member outside looking in. He will, in his own fashion, seek membership, although his conception of membership may well lead him to a more advanced ideology than the group now holds. Furthermore, in contrast to the teacher-centered advocates, this group would hold that there is no single avenue of entrance to membership, so that the child should be free to walk around the enclosure at his own pace, as it were, seeking the points at which he can best establish contact with the group. In order to facilitate this perambulation, however, there is an institution, supported by the going group, called "school" in which guides are available who have familiarized themselves with the territory and who will, upon request, help the novice find his way about. In his perambulations, the child will find that there are innumerable gateways leading into the playing field, at any one of which tickets of admission can be had for the asking. Furthermore, each ticket of admission allows the child to walk in, take part in such activities of the group as seem interesting to him, and walk out again if the activity is not quite as desirable as it seemed to be at first glance. As this gate-seeking and activity sampling continues, the child will, sooner or later, accept as his own those activities which are of the most promise and he will, further, find that one section of the playing field is reserved for personal efforts at evolving more desirable activities.

As the child undergoes this pleasant process of acculturation, or socialization if you will, he finds that the institution called school is a convenient vehicle for transportation, since it will do its best to take him in any direction he asks. Furthermore, it offers him a guide at any time he asks for guidance and will, in the extreme case, restrain him from killing himself by blindly walking off a cliff, since it operates as a buffer between the child and the society. Short of the extreme cases, however, he finds that the guides simply function as he asks them to function, so that they never interfere with his personal attempts at developing his own cultural discipline. He finds, also, that membership in the going group is not compulsory. If he asks the guide about the matter, he discovers that membership is recommended, but that the choice is personal. If he prefers to organize a new group of his own, he is free to do so without fear of reprisal from the already going group.

In the final analysis, then, the child finds, under child-centered discipline, that there are no park guards, that rather than ticket sellers and collectors there are only ticket dispensers, that the publicity agents can be turned off and on much like a radio set, and that the guides will take him only where he asks to be taken, never taking him, as would an usher, to some place assigned to him by others. Certainly, he will find that he need be a patron only insofar as he deems it desirable and he can, to a considerable extent, write his own rules. If what he finds inside the playing field is distasteful, he is perfectly free to seek some other playing field or to organize a field of his own. Fundamentally, the position is based on the assumption that the child develops in a rigid pattern of *independence,* denying both external authority and inter-personal inter-dependence of individuals and groups.

GROUP-CENTERED DISCIPLINE

The advocates of group-centered discipline seem to begin from a signifcantly different point than do the advocates of teacher-centered or child-centered discipline. The two groups already discussed both begin with the idea that the individual and the group are antithetical, the problem then being that of resolving the antithesis. The teacher-centered group then aligns itself with the group and strives to compel or drive the individual toward group membership; the child-centered group aligns itself with the individual and passively supports the individual in achieving such group membership as he becomes willing to accept. Those who argue from the standpoint of group-centered discipline do not see the individual and the group as antithetical. Rather, they begin by saying that the individual *is* a member of the group and is necessarily a member of the group. Beginning from this point, the problem of discipline takes on a considerably different structure.

To put the matter in terms paralleling the preceeding discussion, group-centered discipline sees the society (the group) as akin to a completely enclosed playing field, while they see the child as being a new member born into the group, inside the limits of the playing field. The problem that faces the child is not that of becoming a part of the group at all. He is a member without choice. Rather, his problem becomes that of discovering just what game is being played, why that particular game is played, what rules are being used, how one becomes a more effective participant in the game, why one is occasionally knocked down by other players, on what basis certain individuals or sub-groups manage to monopolize the game from time to time, why the game sometimes breaks down into chaos, how it moves from chaos back into a reasonably orderly game, and the like.

Furthermore, even while the child is gaining some insight into these matters, he is constantly participat-

ing in the game, even if at a low level, so that he *does* get knocked down from time to time because he doesn't fully understand what the group is doing, why it is acting as it is, or how it is achieving the goals it deems desirable. Even if he should decide that it would be safer to withdraw to some safe place—out of reach of the group—until he can study its behavior and learn better how to function in it, he cannot. For one thing, it is almost impossible to escape the group. If, however, he should manage to escape it temporarily, he will find, upon his return to it, that he has been studying not the group itself but what he, or someone else, thought was the group. Furthermore, he would find, also, that the group had, in the meantime, changed from what it had been, so that he would once more find himself being knocked down from time to time because the group wasn't quite what it had been. Sooner or later he would come to the realization that the group was omnipresent and that his life was structured by the group no matter what he did, short of withdrawing completely—an avenue of escape open to only a negligible minority of us.

There are, in terms of this position, two questions still to be raised. There is the problem of the individual's going beyond the present level of the group; there is also the question of the school's function. In getting at the first of these questions, the function of the professional school group may be somewhat clearer.

Previously, it has been said that group-centered discipline assumed that the society could be represented as an enclosed playing field with the child being born into the group within the limits of the field. However, that does not mean to say that there are no gates leading out of the field or that there is no territory outside the field which can be profitably added to the existing bounderies. Rather, the position is that there are quite a number of exits from the field.

Furthermore, there are numerous exploring parties which leave the field quite frequently in order to investigate these outlying territories and determine which of them can be desirably added to the existing territory. Occasionally, these explorers conclude that they have found much more desirable fields than those maintained by the parent group (society), in which case they organize and maintain the new fields, leaving the old field to the major group. Insofar as these explorations have the blessing of the parent group and stay within the boundaries of acceptable practice, the new and the old maintain communication until they eventually merge on a mutually acceptable basis. On those occasions when the explorers move too far a field, or flatly disavow the practices acceptable to the major group, communication is tenuous at best and finally resolves itself in some form of power struggle.

But where is the child in all this? To begin with, he is not asked to gain understanding of his group without the help of others. His parents help, the neighborhood helps, various social sub-groups help, and particularly, the school helps. As a matter of fact, the school is precisely the institution which has been organized to help the student gain some understanding of the workings of the group. However, the school is not outside the limits of the field. It, like the teachers and the children, is inescapably a part of the group and must function as a group member. Its function, however, is neither to compel the student to membership nor to passively guide those who show interest in membership. Rather, it serves precisely to help students understand their non-cancelable membership. That is to say, it serves to help the students answer some of the questions that must necessarily arise out of their participating membership.

Further, it does not strive to deter students from approaching, or going through, the exits from the field. Rather, it serves to point up the reasons why others have found the exits necessary, where these others have explored, what they have found, why it has been judged desirable or undesirable, what new exits might be explored, and the like. Moreover, since the school recognizes its own membership in the group, and the necessary membership of the individual in the group, it finds that direct concern with the group and group process is mandatory; no matter which way the child turns he is constantly confronted with both groups and group processes. Given time he will probably come to some understanding of the how and the what of the group. The "why" of the group, however, is the least apparent and the most necessary understanding if the individual is to come to some intelligible and manageable inter-relationship with the group as a whole and with the individual members of the group. It is here that the school serves its major function.

In the final analysis, then, the child finds, under group-centered discipline, that there are some park guards, that there is no ticket of admission necessary but that one can be cast out, that the publicity agents are neither all reliable nor are they readily controlled, and that the guides will help him understand how to get from one level of action to another and will help him understand both why he has been knocked down and how he can avoid being knocked down in the future. Certainly, he will find that he must be a patron, since he is born into the group. But, membership can be cancelled at the will of the group. He is not free to write the rules personally, but if the rules seem to him arbitary he is free to try to move the group toward better rules. If the game itself is distasteful, he can seek to organize other games on other fields, but he must either stay within the limits of acceptable practice or else risk an ultimate power struggle. Fundamentally, the position emphasizes the *inter-dependence* of individuals and groups.

THE PROBLEM OF DISCIPLINE

On the foregoing analysis, the child is faced with the task of acquiring discipline in four broad areas: inter-personal relationships, institutional relationships, personal-institutional dynamics, and personal-physical relationships. However, the problem as seen by those who advocate teacher-centered or child-centered discipline is false insofar as both groups see the problem in terms of an antithesis between the individual and the group. Teacher-centered discipline would compel the child to membership in a group, emphasizing dependence on external leadership and authority. Child-centered discipline would allow the child to develop discipline from inner resources, emphasizing almost absolute independence for the child. Both positions refuse to recognize that the child is inescapably a member of the group, so that he is in need of neither compulsion toward membership nor free reign for personal choice.

The problem lies in making the group and the group process—the necessarily imposed discipline of unavoidable membership in the group—meaningful and understandable to the child so that he can intelligently interact with the group and help in reconstructing such elements of current group discipline as are incompatible with the best that the group believes or would profess to believe. That is, the problem lies in clarifying the roles of both individuals and groups in their unavoidably mutual inter-dependence. Furthermore, if the problem is to be met it will have to be met in group terms, not on individual terms. For no matter what we may like to believe about our world, the harsh fact is that societies operate on the basis of what they take to be true, whether it is demonstrably true or not. Consequently, the individual who has, or who thinks he has, some better structure for the group, or some better process for the group, can hope to be effective only insofar as he can reach the group—and that can be done only on the basis of what the group now is, believes, and acts upon.

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WHAT WE LEARN FROM PROBLEM-SOLVING

by **WILLIAM O. STANLEY**

✦ ✦ ✦

A searching analysis of the knowledges and skills developed through persistent and intelligent study of social problems. The kind of educational program required for the development of these learnings is boldly sketched. The author is Assistant Professor of Education, University of Illinois.

Since the early thirties, at least, progressive leaders in education have continuously urged the public school to reserve a significant place in its curriculum for the study of the persistent social problems that confront the American people. Through a series of able reports and yearbooks—The Progressive Education Association in 1933 and 1947, The American Historical Association in 1934, The Department of Superintendents (now the American Association of School Administrators) in 1935 and 1937, The National Education Association in 1937, The John Dewey Society in 1937 and 1939 and the Educational Policies Commission in 1937, 1938, 1941 and 1944—the attention of the profession and the public has been vigorously called to the crucial importance of such study. Yet candor would compel the admission that up to the present time the study of social problems has played but little part in the educational program of the public school.

IMPORTANCE OF THE STUDY OF SOCIAL PROBLEMS

Certainly the failure of the educational profession to respond to the call of their leaders in this matter cannot be attributed to any error on the part of those leaders with respect to the importance of the study of social problems in the school. For more than a generation it has become increasingly apparent that the United States, in common with the other civilized nations of the world, has been confronted with a social crisis of epic proportions. Expressing the all but universal judgment of discerning men the distinguished and conservative head of a great university—Dr. Nicholas Murray Butler— declared in 1931

> The period through which we are now passing . . . . is a period like the fall of the Roman Empire, like the Renaissance, like the begining of the political and social revolutions in England and France in the seventeenth and eighteenth century . . . . In some ways it is more powerful than them all; and it holds more of the world in its grip than any of them, but it certainly resembles them in its epoch-making character.[1]

In 1931 intelligent men might still question President Butler's statement. But the swift and decisive march of events since 1931 has written an impressive commentary in blood, steel and fire that should illuminate the dullest understanding and nerve the most hesitant intellect. However reluctantly or fearfully men may face the future, they now know deep in their hearts that it is impossible to return to the world of yesterday.

[1]Nicholas M. Butler, Quoted in C. A. and Mary R. Beard, *America in Midpassage*, New York, Macmillan, 1939, p. 115

Moreover, both the cause, and the general direction, of the changes that have engulfed contemporary life are now a matter of common knowledge. Within the span of a single lifetime science and technology have profoundly altered the basic conditions of human life. In its essentials, early nineteenth century life, for the vast majority of men, was set in the matrix of individual and local relationships. Today individual and local independence have almost everywhere given way to an ever increasing interdependence on a global scale. This is not a recent conclusion nor is it simply the stock in trade of radical dreamers. It was recorded by A. Lawrence Lowell in 1913. But Woodrow Wilson had preceded Lowell by two years. In 1911, in a speech at St. Louis, Wilson called the attention of his audience to this shift in the basis of human relationships.

> Yesterday and ever since history began, men were related to each other as individuals. . . . . Today the everyday relationships of men are largely with great impersonal concerns, with organizations, not with other men.
>
> Now this is nothing short of a new social age, a new era of human relationships, a new stage setting for the drama of life.[2]

More to the point, it is a conclusion that is amply confirmed by the experience of the ordinary man. While they have not always realized the full import of the profound forces that have transformed the modern world, every school boy is aware that science has all but annihilated distance, and practically every American family has felt in its daily affairs the impact of the interdependent and collective character of modern life.

Unavoidably, perhaps, these changes have created a host of persistent social problems which up to the present time have not been adequately resolved. Multitudinous in detail these problems, for the most part, will be found on examination to focus largely in five great problem areas which, in a peculiar way, define the crucial and persistent challenge of our day.

First, how may man establish an international order capable of adjusting and controlling the economic and nationalistic ambitions of the peoples of the world without a constant resort to war on a global scale?

Second, along what lines may modern society develop an economic order capable, within the framework of essential human freedom, (a) of fully releasing the productive capacities of modern technology, and (b) of reconciling the claims of the various social classes with respect both to the control of the productive machinery of society and to the distribution of its fruits?

[2]Woodrow Wilson, *The New Freedom* pp. 6-7.

Third, by what means may men build a social order capable of harmonizing the just aspirations of different races and classes to a share in the cultural goods of society?

Fourth, by what means, and upon what principles, may mankind construct an intellectual and moral order capable of defining, in a way acceptable to the major social groups of our time, the fundamental principles, purposes and values operative in the international, economic and social orders?

Fifth, along what lines can men create a methodological order capable, within a democratic framework, of guiding the process of mutual thought, interpersuasion and personal reconstruction necessary to achieved the other orders by democratic and peaceful means?

Unquestionably men have paid a heavy price for the failure to solve these great social problems. While the nineteenth century was not devoid of far-sighted harbingers of disaster, its prevailing mood was one of extraordinary confidence in the future. Typical of this confidence, Mark Twain, on the occasion of Walt Whitman's seventieth birthday, reminded Whitman that he had "lived just the seventy years which are greatest in the world's history and richest in benefit and advancement to its peoples". But continued Mark Twain, "tarry for a while, for the greatest is yet to come. Wait thirty years, and *then* look over the earth.[3]"

The thirty years—and more—to which Mark Twain referred have now passed. But as sensitive and discerning men "look over the world" the sense of elation and triumph evident in his letter has given way to the sober realization that the morrow may bring defeat rather than victory. In many ways the twentieth century, as Henry Luce has remarked, has so far proved the most disappointing and tragic century in human history. Certainly it has been the most bloody.[4]

Nor is there any rational reason to suppose that the crisis which has, for more than a generation, engulfed the world will be resolved—short of a social catastrophe so destructive that the remnants of mankind will relapse into a far more primitive way of life—until these basic social problems have been satisfactorily solved.

Consequently it is difficult to escape the conclusion that if public education is to play a constructive role in the present situation, the school must reserve

[3]Mark Twain, Letter to Walt Whitman, 1879. Quoted in Lewis Mumford *The Condition of Man,* New York, Harcourt, Brace and Co., 1944, pp. 305-306.

[4]Sorokin has estimated that war casualities from 1901 to 1925 for the countries of Europe actively engaged in the first world war were nearly equal to those sustained *in all previous centuries combined.* See Pitirim A. Sorokin, *Social and Cultural Dynamics,* New York, American Book Co., 1937, Vol. III, p. 308.

a central place in its curriculum for the study of the major social problems of our time. Yet, despite the urgency of the need and the persistence of its recognized leaders, the educational profession, as noted above, has up to the present time been unable or unwilling to establish, so far as the great majority of our public schools are concerned, an effective program of study in this crucial area.

There are, of course, a number of reasons for this failure. But one of the most significant of the reasons is probably to be found in the fact that many parents, teachers and school administrators have not clearly understood either the nature of a social problem or the methods by which social problems should be studied. Hence some clarification, in meaning and in methodology, is clearly needed if the energies of the educational profession are to be fully released in the construction of an adequate program for the study of social problems and issues. It is our purpose to explore one small but significant facet of the total problem— the implication for both content and method of the kind and range of learnings involved in the study of social problems.

THE NATURE OF A SOCIAL PROBLEM

In order to discover the types of learning products embedded in an educational program built around the study of social problems, it is first necessary to examine briefly the meaning of a social problem. Without making any claim that the definition offered is exhaustive, it may be said that any adequate definition of a social problem must include the following components:

1. A social problem always arises in some specific social context which sets the general conditions under which the problem must be solved and which supplies the resources and means available for its resolution. There is no greater error in the study of social problems and issues than to consider them in the abstract, without reference to the historical and cultural circumstances under which they occur. Cultural beliefs, attitudes and arrangements are, of course, not immutable; and the successful solution of social problems typically requires some reconstruction of the social context. But the real meaning of a social problem is never perceived until it is related to the history, beliefs, attitudes and institutional arrangements of the society in which the problem has emerged.

2. A social problem always involves a felt difficulty. The heart of a social problem is not a topic or a body of material but an issue, both in the sense of controversy and in the sense of outcome. It is important to note that there are at least two aspects of this characteristic of a social problem. It is, in the first place problematic in that it involves some objective difficulty, some unresolved social situation that must be dealt with before the problem is solved. There is at hand, moreover,— at least in so far as the persons working on the problem are concerned—no ready made way of removing the difficulty. Consequently, it is necessary to explore the situation and to contrive some way of acting which will solve the problem. And, in the second place, a problem is a problem only for those who feel or sense the difficulty. Hence persons, as well as objective conditions, are constituent elements in the definition of a social problem.

3. A social problem typically embodies conflicting sets of proposals for the removal of the difficulty and, in some instances, conflicting conceptions of the nature of the difficulty itself. Behind this conflict lies a deeper conflict: the conflict of interest,[5] value and perspective growing out of the way in which different persons and groups are situated with respect to the situation at issue. All of these elements, therefore, must be included, along with conflicting proposals for the removal of the difficulty, in any adequate definition of a social problem.

4. Finally a social problem always involves a power field. It involves a power field, in the first place, because one source of the difficulty in any social problem can usually be found in some conflict over the distribution of power in the social situation in question. And it involves a power field, in the second place, because the resolution of a problematic situation demands the possession or the acquisition of the means required to remove the difficulty.

TYPES OF LEARNING PRODUCTS IMPLICATED IN THE STUDY OF SOCIAL PROBLEMS

It is now possible to see with some degree of accuracy the different kinds of learning products which are required if the study of social problems in the public school is to lead to an increased capacity to comprehend and deal with the crucial social problems confronting our society. Without, again, making any claim that the categories presented are exhaustive it may be noted that at least four different kinds of learning products are involved: memorial mastery of information, principles and verbal passages; skills; understandings; and attitudes. Each of these categories, with the possible exception of the first, requires further dissection if it is to be useful in the analysis of the content and methods needed in the study of social problems.

[5]An interest, of course, is centrally defined as a genuine concern of some individual or group. A value, on the other hand, while it is rooted in interest, includes an appraisal as well as a prizing. The interest, in question has been examined, analyzed, criticized, and it has been judged to be good. As a good, moreover, it ought to be prized by all. A value, therefore, possesses both a universal reference and a judgmatical character not implied by the term interest. A perspective connotes a point of view, a way of perceiving the problem. It embraces, of course, interests and values but it admits, also, factual or descriptive judgments, both as to the way things are, and as to the ways in which they can best be controlled or changed. Perspectives, moreover, are frequently crystalized into more or less systematic and consistent bodies of social theory.

1. Memoriter mastery, of course, does not occupy a central place in the study of social problems. Nevertheless, there are times when the memorization of certain formulas or bodies of information may be advantageous in the processes of thought and deliberation. Since it is a distinct type of learning product, memoriter mastery should be noted.

2. Three distinct types of skills may be recognized: those pertaining to the manipulation of material objects and tools, those pertaining to the establishment of adequate working relationships with other persons and groups, and those pertaining to the control and management of ideas. Among the latter is to be found the effective use of abstract symbols in receiving and communicating meaning. But the language arts— verbal, mathematical and graphic— do not exhaust the list of intellectual skills. Here are to be found, also, such skills as:

a) the ability to discover the assumptions on which an argument is based;

b) the capacity to determine whether or not a given conclusion follows from a particular set of premises;

c) the power to analyze a sample from the standpoint of its adequacy to sustain a generalization drawn from it;

d) an understanding of the nature of evidence and of proof, coupled with the ability to apply the rules of evidence and of proof, both in the construction of valid arguments and in the evaluation of the arguments of others; and

e) the capacity to discover and relate pertinent facts to a hypothesis so as to test its validity.

Obviously these intellectual skills, in any particular inquiry, cannot be divorced from an understanding of the ideas and a knowledge of the facts involved; and, obviously, too, the facility with which they are learned is related, in some degree, to the native capacity of the learner. But they are not original endowments nor are they identical with the understanding of ideas and the knowledge of facts. Hence like any skill they must and can be learned in some measure. As in the case of other skills, the mastery of intellectual skills, save in exceptional cases, is not insured by incidental learning. There are sound psychological and pedagogical reasons for beginning instruction in the intellectual skills in connection with their use in the solution of problems arising in the experience of the learner. But such instruction should be specific and direct with ample opportunity for practice and drill.[6]

[6]Obviously the amount of practice required will vary from student to student. There is nothing educationally vicious in drill *per se*; it becomes vicious when it is conducted in a context devoid of meaning for the student, when it becomes a substitute for required diagnostic and remedial instruction or when it's prolonged beyond the point necessary to establish the skill desired.

These skills, moreover, possess a universality which transcends the limitations of any particular intellectual problem; hence they are capable of abstraction and generalization. Accordingly the teacher should, from the outset, begin the process of abstraction and generalization. But at a latter stage in the students education there is a place for systematic and abstract instruction in the generalized intellectual skills and techniques which must be employed in all problem-solving situations in the realm of ideas.

3. Understanding is equally complex. It involves a verbal understanding of what is said or written; an understanding, incidentally, which depends far more on the pupils previous experience than has typically been recognized in the class room. But the real meaning of an idea extends far beyond that which is ordinarily implied by "understanding what is said." It includes the consequences to which action based upon the idea would lead. And it requires, also, a perception of the logical relations of the idea in question with other ideas, a grasp of the idea in the context of its place in a system of ideas.

Unfortunately learning though problem solving, as it has been understood in educational literature, and as it has been practiced in the schools, where it has been practiced at all, has typically ignored the importance both of expertness in the use of intellectual skills and of facility in the analysis and utilization of logically integrated ideological systems. To a considerable extent this neglect has been due to a crude empiricism which has, for the most part, failed to comprehend the vital role of theory in inquiry. But what ever the reason, problem solving, if it is to reach its maximum effectiveness as a method of learning, must find a place for practice in the more important intellectual skills and for intellectual understandings which include, as an integral aspect of understanding, a grasp both of the role of theory in thought, and of ideas in the context of their place in a logically coherent system.

Finally, two major types of attitudes may be recognized. The first of these concerns enjoyments and tastes, likes and dislikes. The second concerns the fundamental emotional, moral and aesthetic orientations of the human personality. This latter category, however, brings us within the jurisdiction of depth psychology; accordingly any discussion of it requires the recognition of at least two levels of personality. At the conscious level such orientations are represented primarily by the verbalized attitudes, evaluations and standards espoused by the individual. They contain, therefore, a significant intellectual element, but they differ from sheer intellectual understanding in that they are infused with deep personal involvements and commitments. Hence they are endowed with meaning in the emotional and evaluational as well as in the intellectual sense of the term.

At a deeper level may be found the fundamental presuppositions, assumptions and categories which underlie all conscious thought and judgment. Absorbed from the culture, often without deliberate instruction, these "of course" postulates are typically unanalyzed, and frequently wholly or partially unrecognized. One of the most definitive indications, indeed, of the presuppositional character of the unstated premises of an argument is the surprise, confusion and anger usually aroused by the sudden identification of such premises accompanied by a demand for their rational justification.

At this, or at a still deeper, level will be found also the primary personality adjustments and inclinations which, together with the presuppositions just noted, form the basic structure of human personality. Here, of course, belong the fundamental emotional patterns that pervade the inmost core of the personality and color every thought and action. As unconscious but powerful attitudes towards specific persons, groups and aspects of life these emotional patterns possess a tremendous import for human thought and conduct. But the way in which these emotional patterns, and these fundamental postulates are woven into the total structure of the person so as to form either a harmonious or a divided personality possesses for greater importance. No less significant is the extent to which the personality structure is able to comprehend and order the objective conditions of life and the degree to which it is infused with a basic feeling of security, anxiety or guilt.

Despite studies, such as those of Sheldon, which indicate that temperment may to a significant degree be influenced by original nature, there is ample evidence that personality structures are built rather than inborn. This means, of course, that they are for the most part learned. But while basic emotional patterns and postulates are influenced by knowledge and skill they are not learned primarily by the techniques of memorization, practice and rational analysis customarily employed by the school. On the contrary they are, first of all, a product of the way in which the child is related to his social group and the way in which he participates in its life. Both the quality of group life and the individual's place in it are important here. For, in the last analysis the emotional structure of the individual is at once a reflection, in his own unique way, of the categories, modes, attitudes and nuances prevelant in the behavior of those persons with whom he is intimately associated and a reaction to his treatment by other members of the social group, and to his status and role in the social structure.

EDUCATIONAL SIGNIFICANCE OF THE ANALYSIS OF LEARNING TYPES

As a result of the preceeding analysis some twelve different types of learning products have been identified which seem to be involved in any educational program designed to increase the ability of students to comprehend and deal with social problems. But what educational purposes can such a list serve? No definitive answer to this question can be given in a brief discussion. However, some of the more important elements in such an answer can be briefly indicated. In the first place, such a list should serve a useful purpose in the evaluation of both the progress of a given pupil and of the program of the school itself. One of the first questions which should be asked in examining an education program, actual or proposed, is: Does it provide for the entire range of required learning products or is it concerned with only one or two of the learning products involved in the study of social problems? It is not a question of whether or not the school influences in some way the growth of all of these learning outcomes. No school, indeed, can avoid doing so. The question is rather whether it does so deliberately and intelligently or leaves the character of its molding influence to chance.

It would be difficult to overemphasize the importance of this criterion. The need for more systematic attention to the cultivation of the intellectual skills has already been indicated. There is no point in reproducing that discussion here except to say that it is useless to talk about teaching students to think unless they are given an opportunity to learn the methodology of thought.

There is another aspect of this problem, however, which should be mentioned. Typically thinking as it has been practiced in the schools has been centered around descriptive rather than normative issues. Typically, also, it has been individual thought. But the time has come when serious consideration must be given to moral issues, to the quality of group deliberation and to the character of intergroup relationships in our society. To a considerable degree, as noted earlier in this paper, the face to face bonds characteristic of the old fashioned neighborhood have now been replaced by impersonal group associations. Many of the most important concerns of modern life are bound up with the activities and decisions of these great and powerful associations. This has meant that to a considerable extent the beliefs and character of persons are molded by organized interest groups. Since these groups occupy different positions in our social structure and since they are differently related to the institutions and activities of our society, they tend to develop somewhat different intellectual and moral orientations.

This situation has been complicated by rapid and profound social changes which have so altered the conditions of modern life that at certain crucial points our traditional social and moral norms no longer lead to the results which they have been traditionally ex-

pected to produce. The situation has been still further complicated by the undoubted fact that the moral postulates of Western society have been worked out primarily with reference to personal rather than to group relationships. Today "sinning by syndicate" is rampant in part because we do not know what democratic morality means in the context of group relations. All of this indicates clearly that educators, if they are to be effective in maintaining and extending our democracy, must take account of the demands of organized group life in the study of social problems. This means that the discovery and utilization in the school program of the basic principles underlying group dynamics and deliberation has now become one of the most important items on the agenda of democratic education.

Moreover, the school can no longer confine itself exclusively to impartation of knowledge and skill unless it is willing to surrender the direction of many of the most important aspects of education to chance or to other social agencies. For it is clear that the quality of human life, the happiness and usefulness of persons, and the stability of society depend fully as much upon the emotional, moral and aesthetic structure of persons as they do upon the knowledges and skills typically inculcated by the public school. If it is true that knowledge and skill influence personality adjustment, it is equally true that that which a person learns, and the way in which he employes what he has learned, will both depend in no small degree on his emotional and postulational structure. A strong case, in fact, can be made for the proposition that the conception of the nature of knowledge, and of the method by which it is discovered and tested, entertained in any society, primarily depends upon the dominant types of personality orientations developed in its members.

In the second place, acceptance of the principle that the school has responsibilities with respect to the entire range of learning products revealed by the preceeding analysis carries with it important implications for the definition of the curriculum. If, for example, the school is to regard the development and reconstruction of personality structure as a significant part of its program, then the conception of the curriculum must be broadened to include the ways in which attitudes are built and rebuilt. For, while intellectual analysis can play a significant role in the development and reconstruction of attitudes, the fundamental method by which attitudes are established and changed is by participation in a way of life. And this means nothing less than that every aspect of the organization and life of the school, and every activity in which it engages, provided that they directly or indirectly touch its pupils at any point, are a part of the teaching program of the school.

In the third place, the inclusion of the entire range of learning products in the program of the school means that every school is necessarily grounded, consciously or unconsciously, in some social philosophy. Unfortunately this entails some far-reaching and significant readjustments in current educational thought. Many educators have clung tenaciously to the thesis that the school, at least in controversial matters, must remain rigidly neutral. It is not difficult to see why they have done so. Liberals have traditionally, with considerable justification, resented the limitation imposed upon thinking, particularly in the case of the young, by the arbitrary imposition of authority. Moreover, in a confused and divided society neutrality has easily been seen as the only alternative to a viscious and undemocratic indoctrination. And neutrality has, on the surface at least, seemed to possess the additional merit of relieving the education profession of a certain degree of pressure and responsiblity. Nevertheless it must be finally abandoned.

The conception of neutrality is probably indefensible even in purely intellectual instruction. The young—if they are to learn to think or even to live in modern society—must be taught to accept certain ideas long before they can comprehend the full meaning of that which they are accepting. They must also be taught methods of thinking, including fundamental conceptions as to the nature of evidence and proof. And finally problems and issues must be selected for study. All of this requires choice, based upon some set of standards, which inevitably entails the aceptance of one social, moral and intellectual philosophy rather than others which might have been employed.

But when the school enters the realm of attitudes the last pretense of neutrality must be abandoned. For, as we have seen, attitudes are learned primarily through participation in a way of life. And when the way of life reflected in every aspect of the operation of the school is seen as a teaching device, it is clear that the school must make, and accept responsibilty for choices that exclude alternative conceptions. The fact that the school must and inevitably does indoctrinate in this very basic sense does not mean, of course, that it must deliberately practice intellectual dishonesty. Nor does it mean that it must neglect its obligation to develop in its students, as rapidly and as fully as their maturity will permit, an awareness of the choices that are made and the capacity to share intelligently in the determination of these choices.

There is, in fact, more indoctrination in the bad sense, as well as more unintelligent because unanalyzed education, in a school presumably operated on the thesis of neutrality than in a school that is aware of the educational significance of its choices. This will be the case provided that the latter school accepts the obligation, imposed by the democratic faith, to make public both the character of its choices, including the

alternatives that are thereby excluded, and the grounds upon which these choices are based. But the acceptance of this responsibility does not alter either the fact that the choices are made or the further fact that when made they have profound educational consequences.

Indeed the very acceptance of the democratic faith, as the ultimate foundation upon which to build an educational system, is itself a choice which excludes alternatives passionately defended by millions of men in the past and in the present. This exclusion, to be sure, does not necessarily or desirably extend to the intellectual analysis of these alternatives. But it does mean that these alternatives have no weight in determining the organization, spirit and discipline of the school, the attitudes and standards which it will seek to develop in its students, the methods of study and analysis which it employs or even in the selection of ideas that are to be taught to the immature child.

The democratic school, at appropriate maturity levels, will ask its pupils to analyze the alternatives which it rejects. This analysis will in a certain very significant sense be scrupulously fair and objective. Nevertheless the dice will be definitely loaded. For such analysis will always take place in a democratic context, and after the school has utilized every legitimate means at its disposal to build democratic character and attitudes into its students, and under rules of analysis and methods of study constructed in accordance with democratic specifications. In this respect democratic educational philosophy differs from its rivals only in that it accepts limitations on the right to indoctrinate which they do not ordinarily accept. The only alternative to an educational system frankly built upon some openly espoused social, moral and intellectual philosophy is an eduactional system unconsciously or surreptitiously built on a consistent or inconsistent set of social, moral and intellectual premises.

Finally, what has already been said indicates clearly enough that the principle which has been developed in this discussion, means that education is a form, ultimately the most important form, of statesmanship. Accordingly educators must accept the responsibility appropriate to statesmanship. In a democratic society this implies that educators, as individuals and as members of a professional body, should address themselves to the public as well to their students. Certainly no school program should be attempted, nor would it be long successful if attempted, without the consent of a substantial majority of the people of the community which it serves. But the responsibilities of statesmanship imply, also, that the education profession should assume the risks of educational leadership. Unquestionably these risks are enormously enhanced by the crisis-character of our time and by the confused and divided condition of American society. Yet it is precisely for this reason that it is imperative that the profession assume the risks of leadership. For in a crisis the dangers of inaction frequently exceed the dangers of intelligent action. There is no more certain harbinger of disaster than the inability to entertain remedies commensurate with the dimensions of the diagnosis. In a crisis, the personal structures, the moral attitudes and the intellectual beliefs of men are of the utmost significance, as are their accepted methods of dealing with a crisis situation. Education with respect to all these matters goes on in any case. It is highly important that it proceed with intelligence; and, in so far as possible, to see that it does is patently the responsibility of the education profession.

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The United States Chamber of Commerce while expressing its belief in better schools, higher pay and better prepared teachers, is at the same time conducting a vigorous campaign throughout the nation against federal aid to education. 1,300 committees on education have been set up in communities throughout the country. The Chamber is basing its campaign partly on the belief that the schools can be adequately supported from state and local sources, partly on the assumption that federal aid would destroy local control and initiative, and partly on the idea that federal aid will mean federal control.

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HANDLING HUMAN RELATIONS IN CO-OPERATIVE LEARNING

by **DONALD BERGER**

Democratic life more than any other form of social existence requires a high development of human relations skills. Where men deal with one another by thing-techniques rather than by human-techniques, democracy will not flourish. We have yet to develop an adequate program of education for the development of skills in human relations. These skills can be identified and taught just as surely as can skills of reading, writing, and arithmetic. This interesting article indicates how one group of students dealt with the task of improving their skills in group cooperation. The author is Associate Professor of Education, Northern Illinois State Teachers College.

Educational theory has emphasized the concepts, processes and values involved in cooperative learning, but there is need for more implementation and study of these ideas in classroom situations. When teachers and students who choose to learn cooperatively, not by precept but by *practice,* make efforts to translate accepted theories of democratic cooperation into classroom procedures, numerous practical problems arise.

As groups organize themselves for cooperative endeavors an emphasis must of necessity be placed upon the development of skills and attitudes needed by individuals for effective participation in group living. It is in the significant process of acquiring skills of cooperation and in developing social attitudes that individuals encounter some of their most persistent problems of human relations. Practicing democratic cooperation requires a type of behavior found in cooperative problem-solving situations. There are two important processes involved: the use of the scientific method in solving problems, and the understanding and application of democratic principles and patterns of group action. Since these are learned only by real effort on the part of those directly involved in group endeavor, it is not surprising that the democratic level of cooperation is a difficult one for many classroom groups to achieve.

When teachers employ group processes in helping students define, clarify and study real-life problems, their classroom procedures are characterized by the use of the basic method of democracy. The democratic method involves a type of group intelligence that emerges when group members organize themselves for the construction and achievement of common objectives. Concerted action toward the identification and attainment of goals implies that all members of the group take an active part in the process of cooperation at all levels of planning. The stages of cooperative group work would appear to be in a logical sequence and not unlike the familiar steps of problem solving: (1) cooperatively determining the goals and purposes of the group, (2) considering means for the attainment of goals, (3) putting group plans into action in accord with agreed upon procedures, and (4) evaluating results.

The basic tenets implied in the complete process of cooperative learning are seldom refuted by educators. It is only on the action level that some teachers are inclined to consider the democratic method as being too idealistic and impractical. This rejection of the use of group process in classrooms may be attributed in part to the lack of leadership skills required in working democratically with students. But it may more often be associated with the problems of human relations that arise for most students as they try to be cooperative.

Mere understanding or enthusiastic acceptance of the democratic way of living with youngsters is no guarantee that all will go well, that problems will resolve themselves. Cooperative learning is not always easy to guide. By the very nature of cooperative action, a process is encouraged that will bring to view personal problems, insecurities and frustrations felt by individuals, as well as those problems that the group as a unit defines as important. When young people live democratically and are encouraged to express themselves in many ways, the teacher is asking for an airing of problems and is giving students freedom to present them for analysis. The cooperative process is not necessarily followed with the same precision and accuracy with which students follow the pattern of behavior autocratically set up for them in many subject-matter courses. Mistakes will be made, but welcomed as potential experiences for learning.

STUDENTS DEFINE PROBLEMS AND VALUES OF GROUP PLANNING AND ACTION

A group of 46 students in an eleventh grade core group, who had been encouraged to experiment with cooperative planning and democratic classroom organization, made a film for teacher education about themselves and their experiences with group process.[1] In the early days of planning the movie, when basic ideas for scripts were discussed, many students agreed with the thought expressed by one 16 year old who said, "It will be a more interesting movie to teachers if we film what actually happened to *us,* —if we mention the problems we faced while we were learning to plan and the means we used to try to solve these problems."

When the class was ready to write a script, the student steering committee in charge of organizing the project asked each person to list anonymously the problems he felt to be most crucial during the planning experience thus far and to answer the question, "What has cooperative planning achieved for us?" The script committee, with the help of the dramatics teacher, who was one of the cooperating teachers in the core class, summarized these problems and statements of values to be used as a basis for the theme of the film.

Personal Problems that a Student Faces:

1. Adjustment to new personalities.
2. Adjustment to new types of teaching.
3. General insecurity.
4. Boy-girl relationships.
5. Feeling of disassociation from the group.
6. Oppression by group leaders.
7. Skepticism of cooperative planning.
8. Lack of objectivity in looking at oneself.
9. Lack of means and methods of self-expression.
10. Inability to contribute to the group.

Analysis of What Cooperative Planning Can Achieve:

1. Increases security of individual in group.
2. Makes for clarification of status in boy-girl relations.
3. Develops sense of responsibility.
4. Reduces skeptical attitudes toward personal freedom.
5. Teaches acceptance of new types of personalities.
6. Makes for acceptance of objectivity about self.
7. Develops creative ways of thinking,—of self-expression.
8. Facilitates acceptance of other people's ideas.
9. Increases tolerance and understanding of other people in the group.
10. Makes individual secure enough to contribute to the welfare of others.

[1]"We Plan Together," the Horace Mann-Lincoln Institute of School Experimentation and the Horace Mann-Lincoln School, Teachers, College, Columbia. Distributed by the Bureau of Publications, Teachers College, Columbia, 1948.

The original purpose for gathering this information was to help create a more authentic theme for the film, but it indirectly gave core teachers evidence of problems students believed to be most critical and the values they associated with group process.

As the group progressed during the year there were frequent opportunities to discover those experiences that students had found to be most helpful in solving personal problems and acquiring the skills and attitudes which they had listed in their "analysis."

EVALUATION HELPS WITH HUMAN-RELATIONS PROBLEMS

In learning to appraise oneself,—in accepting ones assets and liabilities objectively and utilizing the former to contribute to the welfare of the group, students indicated that their experiences in evaluation had been most helpful.

1. *Evaluation Conferences with Teachers.* In these conferences held periodically during the school year the students and teacher evaluated the achievement in the light of objectives which had been created by the class during early planning sessions. These objectives became a basis for all individual evaluations since they had been proposed by the group in answer to the question, "What objectives ought we to work for as individuals and as a group?" As a basis for all core work these goals set standards for personal achievement for each class member.

During evaluation conferences each student had an opportunity to appraise his performance, with the help of evidence collected by himself and the teacher, in the light of basic aims which he had helped to formulate. This method of evaluation focused attention upon the individual and his ability to attain objectives which were meaningful to himself and his peers. To test that ability, objective evidence was essential. The results indicated a willingness, in most instances, on the part of students to see themselves as others saw them, to utilize their strengths in contributing to the group's activities, and to correct weaknesses, when possible, within the framework of the social group.

2. *Student Evaluations of Each Other.* When the class was divided into smaller groups for study or reporting purposes, the chairman or another student was often asked to evaluate each person in the group. Criteria for these evaluations were made by the groups themselves, or given to them by the class planning committee or the teacher. The person evaluated was permitted to see the write-up before it was filed in his folder for a conference with the teacher.

Examples of student evaluations demonstrate that group members had achieved a level of objectivity in trying to appraise each other in order to improve the group's activities.

A's contributions to the group were very good, particularly because of his ability to get the group started right in the beginning. One of the most important things is that he was able to keep in mind what our goals were so we would not stray from the important points to the unrelated. His clarity in both thinking and speaking when it comes to presenting ideas based on facts was recognized by all, and because of this asset A was chosen as group reporter.

B made as many or more contributions as any of us. On the whole they were well thought out and useful, but she tended to cling to her ideas even when the others in the group did not like them. Her cooperation was good in that she tried to be constructive and kept the group moving at a good pace. Her otherwise perfect cooperation was marred by her selfish attitude about suggestions.

C's contribution to the group was not as positive as it could have been. She did not offer very much material, so it was hard to tell how much previous work she had done. In most cases she helped to get down on paper the ideas the rest of the group presented. She agreed with others and was rarely critical of their ideas. I think she could contribute more to the group if she voiced more of her own ideas and presented the facts she had found instead of playing the role of spectator.

3. *"Three-Way" Evaluations.* Although students had been evaluated by their class members and the teacher in numerous situations, it was not until the last weeks of the session that the class decided to conduct "three-way evaluations," appraisal of a student by the full group, the teacher and himself.

The purposes of such evaluation were stated by the planning committee before the group began: (1) to help us better understand ourselves by finding out what our classmates think of us, our work this year, our efforts to live up to our objectives, and our general growth, (2) to appraise the group as a whole, by evaluating each group member, and (3) to discover the things we need to work on as individuals and as a class next year.

These group evaluations were conducted in a very informal manner. A member of the planning committee chaired the discussion. A few objectives selected from the class list were used as a basis for the discussion. Volunteers signified willingness to be evaluated to the committee and each day several students were discussed. An obvious effort was made to criticize constructively, to give evidence for making statements and to make specific suggestions as to how a student might improve short-comings if some were mentioned. Although this experience was optional, everyone volunteered after the second day. The teacher interpreted this as an indication of the group's morale and the security which each person felt within the core class.

The student evaluated could react to any comment made about himself. The teacher's remarks set the tone of the discussion and the depth to which any evaluation might go. Students were inclined to make comments that were tactful, constructive and friendly in nature. They did not choose to discuss obvious difficulties that some people encountered in emotional or social adjustment over which students as a group had no control, or for which they could offer little help.

OTHER WAYS OF MEETING HUMAN-RELATIONS PROBLEMS

Other experiences found helpful in overcoming personal problems were mentioned by group members in planning committee meetings, evaluation sessions or during personal conferences between teachers and students. These included: (1) being asked to assume responsibilities by classmates, (2) assuming leadership in small groups and leading or participating in class discussions, (3) making decisions that involve other people, (5) doing creative work in small groups, (6) helping to plan, execute and evaluate your own as well as the group's work, (7) working on jobs that are interesting and meaningful, (8) working with people whom you don't know too well, (9) being given opportunities to control your own behavior, develop self-directive work habits, and learn by making mistakes that are not held against you, and (10) learning that teachers and students have confidence in you.

One of the problems that arises when groups organize themselves according to democratic principles, and is often a source of discouragement for teachers, is that of resolving conflicts or using them creatively to enhance the operation of group intelligence. The eleventh graders selected the following techniques as being most useful in solving this problem, with which they were more than well acquainted: (1) making decisions within a time limit so that the group can proceed with its work, (2) coming to decisions through consensus, (3) asking the teacher, or a more experienced student chairman to lead discussions that involve serious conflicts, (4) using techniques, such as panels, symposiums, and debates that encourage the presentation of various viewpoints, (5) suggesting alternative plans for the groups consideration, (6) changing plans when it seems wise, (7) using humor in critical situations, (8) allowing everyone to express his opinions on a controversial issue, and (9) asking those who seem dissatisfied with a plan or phase of work to suggest alternatives and attend planning committee meetings.

Experiencing group process had the utmost socializing value for these students, since opportunities were provided to learn by direct participation. To maintain the democratic way of life there need to be citizens who are willing and able to cooperate. Young people will learn to cooperate only if they pursue activities that will teach them *cooperation.* Cooperative learning enables the school to fulfill one of its chief purposes. In the democratic process of planning, executing and evaluating school activities children and youth are equipped with skills and attitudes that are essential for effective participation in society.

A WORLD HISTORY CLASS LOOKS TO ITS VALUES

by SHIRLEY H. ENGLE

The development of a constructive attitude toward human values and discipline in the making of value-judgments are realized through a world history course which focuses in the study of value- issues and the processes of social judgment. The author is head of the social studies department, University School, Indiana University.

The development of dispositions and skills which contribute to rich and peaceful group living is the educational imperative of our time. Continued dependence in our schools on the teaching of facts, devoid of any consideration of human values and devoid of any really significant psychological and cultural involvement in group behavior, is abortive of any real hope that this imperative may be achieved.

Psychology tells us that learning is not divisible, that any learning effort involves, in some manner and to some degree of intensity, the whole organism. Learning if it is to be significant, must be continuous with and a functional part of the total behavior which it is expected ultimately to achieve. The development of facility in rich and peaceful group living can come about only as the learner has the opportunity to use new intellectual insights in the evaluation and modification of real group experiences in which he has had a part. This means that we must somehow contrive to teach in a context sufficiently real and comprehensive to include all of the concomitants of the situation which the learner is later expected to face in an intelligent and socially responsible manner.

OLD METHODS ARE INADEQUATE

The fulfillment of this criterion requires a new pattern of teaching. No longer is reliance to be placed on the familiar lesson assigning, lesson getting, and recitation hearing procedure. This pattern falls short of the criterion in the first place because it deals almost entirely with the acquisition of knowledge in a purely descriptive and expository sense, to the almost complete exclusion of the process of human evaluation and judgment-making. In the anxiety to achieve subject-matter goals at a verbal level of understanding the familiar what, where, when, and why questions crowd out all possibility of raising those more important questions to which no ready answers are available and which require the pondering of alternative human values upon which any one of several possible courses of action may rest.

This pattern falls short in the second place because it involves no real and genuine participation of the individual in significant group relationships in terms of which learning may be meaningful. The periodic introduction of current events and the resort to drawing far fetched analogies between past and present events whereby we are supposed to be forewarned against repeating the mistakes of the past are attempts to introduce some manner of life and reality into this procedure. Treated in the familiar descriptive pattern, with facts rather than human values central, the essential circumstances remain the same and the effort fails.

The new pattern required by the criterion is not unfamiliar in life outside the classroom. In all of its essential elements this pattern is the same as that which would be followed by any intelligent group of citizens in meeting and resolving a problem situation. In such a problem situation no single answer rules, because there are many possible answers, each with its own supporting cast of values. The real problem is in the conflict of human preferences and biases which are operating in the situation. Choices must be made —there is genuine psychological involvement in the group decision. In this out-of-the-classroom situation descriptive and expository treatment is important but it appropriately becomes subordinate to the evaluative process. To the extent that the group has gained some measure of intellectual and emotional discipline in social situations, values and beliefs are carefully examined and judgments are made in terms of such common goals and overarching values as can be identified. It is upon the simulation of this pattern in the classroom situation that really effective learning of intelligent and socially responsible behavior depends.

The fulfillment of the criterion in a course in world history seems to depend on the following conditions: 1) the framing of the course more nearly around the recognized needs, anxieties, interests, and purposes of children and adults in social groups, 2) the organization of materials more centrally around issues and problems and around the cultural alternatives available to a resolution of these problems, 3) the application to the classroom situation of the evaluative techniques useful in the making of social judgments.

If the teaching of world history is to contribute to the growth of facility in making intelligent and responsible social judgments, it is imperative at the very outset that the whole course be framed in terms of real problems and real group purposes. This precludes the far too common, watering-down-to-child-level procedure, which conceives of the classroom activity as preparation for life but not life itself, which finds the teacher in the role of talking down and thinking down to students while they watch the play "for adults only" from the wings.

This context of unreality makes impossible any real disciplining of group behavior. Rather we must take boys and girls into our confidence, treating them as equals in a common attack upon our common problems, in which we are all concerned together and toward which we all share a common responsibility. The fact that efforts of boys and girls to solve our problems may be halting and immature merely strengthens the imperative for genuine experience in group deliberation in the context of a real problem. Given the necessary sense of belonging to the adult world and feeling that the decisions which they reach do make a difference, the stage is set for really significant learning and for the development of responsible group discipline.

It is well at the very beginning of the course in world history to talk frankly with students about the problems facing our world today. This initial discussion should originate in the simple "what do you think" form and should be as free as possible of any restricting influence. Students should be encouraged to express their ideas freely, the half-baked and fallacious along with the more valid, and should be respectfully heard out. Furthermore they should be encouraged to express preferences in the "what do you think should be done about it" form and to give reasons or to state the beliefs upon which their preferences rest. Gradually the discussion may be channeled into a more systematic consideration of particular problems and a definite pattern of reference to pertinent social data may be established. The time spent in these seemingly preliminary skirmishes will not be wasted. On the contrary it will provide boys and girls with some needed initial insight into the problems of our time. It will involve them in the group so that they may experience a feeling of belonging as a participant in a genuine group effort aimed at the improvement of group living.

The manner of the initial structuring of problem-areas is indicated by the following questions: 1) Over what question or condition is there much (or great) controversy, conflict or anxiety in the world today? 2) What would be a desired solution to this problem (or what are the goals to be desired)? 3) What seems to be preventing the resolution of the problem? What do people say when we talk with them about this problem? (What are the stereotypes operating in this problem?) 4) What do we need to know to be able to think intelligently about this problem?

As readiness develops there should be some further structuring by way of introducing concepts useful in thinking about human behavior and social problems. Among the concepts needed are: the concept of human nature whereby all men are found to have basic needs and purposes toward which they strive in common with all other men; the concept of culture and human values whereby man is seen as having the capacity and the potential for variable development and for improvement; historical perspective whereby present ways of living and thinking are seen as part of a long evolution and wherein man is seen as abandoning old forms and accepting new ones in the light of his expanding experience; the concept of geographic relationship whereby man is conceived as both dependent on and exercising control over his natural environment; the concept of science whereby man is seen as pushing back somewhat the mystery of the universe and extending his control over the conditions of his life; and the concept of religion whereby man is seen as seeking to explain and give meaning to life beyond the pale of established fact.

1. *Organizing the Teaching of World History Around Problems for the Development of Discipline in Making Social Judgments.* If the teaching of world history is to develop facility in making social judgments, the strictly chronological principle must be abandoned. It must be replaced by an organizing principle which focuses teaching more centrally upon issues and problems and upon alternative value systems. Each of the following organizing principles is in some measure adapted to this purpose: 1) Instruction may be organized around current controversial problems to be studied against their historical background, such as the issue of whether or not nations shall submit to international law. 2) Instruction may be organized around the basic needs common to all cultures (as, for example, the need for food, clothing, and shelter, the need to provide for spiritual and

aesthetic expression, the need to organize for group living and personal security), and around which basic social conflict and controversy has taken place. 3) Instruction may be organized around the great and persistent issues which confront man today and which have confronted man throughout the ages, such as the issue over civil rights and personal freedom. 4) Units may be organized around those dramatic historical episodes in which cultures have undergone great internal stress, weighing of alternatives, and change, such as the struggle for religious freedom or for self government. 5) Units may be organized around the study and evaluation of stereotyped ideas which are current in the interpretation of problem-areas in our time, such as the idea that "war is inevitable". 6) Units may be organized around the comparative and evaluative study of particular or rival cultures.

The comparative study and evaluation of a particular culture as a special case is worthy of some further consideration. A thorough acquaintance with a culture other than one's own affords the surest way to get some measure of freedom from our own cultural egocentricities and some measure of understanding of the workings of our own and other cultures. These outcomes together with commensurate scientific insights into human nature and the cultural process should lead to a more realistic attitude toward cultural differences and an enlightened attitude toward the process of cultural accrual and change.

The unit based on the study of a culture is to be distinguished from the ordinary unit in history in that it is not concerned so much with a chain of events, as such, but rather with the study of particular cultures each as a complete way of life. Included in the study is a concern for the purposes and goals for which the people live, economic ideas and ways of doing, political ideas and ways of doing, and religious ideas and practices. Included also are the organization of family and community life, the nature and purpose of education in the culture, the ways in which ideas are communicated and public policy is formulated, ideas and practices concerned with the use of leisure time and the artistic and creative activities of the culture. Of especial concern in the study is the identification of the ideas and rationalizations by which the people of the culture explain and interpret their experience.

The ultimate purpose in the study of these units is the evaluation of the culture as a way of life. The evaluation rests on a broadened base in that it looks not only to the over-simple historical (logical and chronological) causes but looks as well to the basic biological needs (human nature common to all humanity) and to the cultural derivations of this basic human nature.

The following questions indicate the method of evaluating a culture: 1) Are the beliefs, controlling ideas, and rationalizations of the culture consistent with the facts? 2) How successfully does the culture meet the basic needs of its people? Does the culture provide the "good life"? 3) Is behavior in the culture consistent with its values? Is the culture strong enough to tolerate critics? 4) Is the culture able to communicate with and borrow intelligently from other cultures? 5) Are the values of the culture consistent with values which have great currency outside of this particular culture? 6) Does the culture manifest the ability to meet changing conditions and to bring about improvements in the life of its people? 7) Does the culture make the best possible use of its material resources and is the culture continually extending its control over its environment? 8) Has the culture established and maintained a peaceful rapport with other countries?

2. *Making Values and the Evaluative Process Central in the Teaching of World History.* If the teaching of world history is to contribute to the development of intelligent and socially responsible group behavior, it must be dominated throughout by a consciousness of human values and by the use of these values in making social judgments. The purely descriptive and chronological treatment of social data must give way and be subordinated to evaluation and conclusion-reaching in problem situations. The essence of the evaluative technique in the classroom is as simple as the difference between asking the question "What was done?" and asking the question "What should have been done?" or in the present tense "What shall we do?" Involved in the procedure are: 1) the recognition and definition of social problems, in terms of broad human goals of living and in terms of cultural biases which block achievement of these goals, 2) the casting about for possible alternative courses of action and the grounding of these courses of action in the beliefs and values which render them support, 3) the pondering of these values and beliefs as to their validity in terms of the facts, the historical reasons for their existence, and as to their consistency with other and higher values, 4) reaching a decision as to the course of action to be followed, and carrying out the course of action.

It should of course be realized that the major decisions whereby the great and significant problems of the world in our day are to be met, will not be reached in a single classroom. The sense of futility is, however, to be avoided amid the realization that peripheral decisions on the part of many groups acting in many places all are necessary to and important in the eventual resolution of the whole problem. The decision of a class group, therefore, to do something about the problem of war is not a lost effort when the group decides as its immediate goal to organize a chapter of "World Federationalists" or to memorialize their congressman on his vote on ERP.

The point must not be lost, however, that the central process in the use of the evaluative technique is the conscious pushing of decisions back to reasons in the values and beliefs which people hold and to which they refer consciously or otherwise in social situations. By way of illustration, a class which was attempting an evaluation of the medieval feudal culture of western Europe as a way of life was able to identify in the culture the following beliefs and values:

a. The idea that all things are possible to faith. "All things to faith are given".
b. The idea of the duality of spirit and matter—the idea that the spirit of man is indesctructible.
c. The idea of life as a trial.
d. The idea of the corruptibility of human nature.
e. The idea of investiture.
f. The idea of the hierarchy of authority.
g. The idea of divine right.
h. The idea of miraculous intervention.
i. The idea of sacraments.
j. The idea of feudo-vassalism.
k. The ideas of primogeniture and entail.
l. The idea of sovereignty.
m. The idea of copyholding.
n. The idea that nature is the manifestation of the devil.
o. The idea of withchcraftry (the superstition of the Evil Eye).
p. The idea of clerical celibacy.
q. The idea of ordination.
r. The idea of ascetism.
s. The idea of chivalry.
t. The idea of monasticism "many are called but few are chosen".
u. The guild idea and apprenticeship.
v. The idea of just price and usury.
w. The belief in trial by ordeal and in torture to obtain confession of guilt.
x. The idea of canon law.
y. The idea of purge and compurgators.
z. The concept of science as black magic.
aa. The belief in astrology.
bb. The idea of heresy and the inquisition.
cc. The belief in mysticism or the belief that the meaning of life could be arrived at through intuition.
dd. The belief in scholasticism and eschatology.

By way of further illustration a class group which is attempting an evaluation of an alternative way of life or possible course of action may structure its inquiry somewhat as follows: a) Upon what belief or value does this proposal rest? b) How did we (I or they) come by this belief? c) Are the conditions today the same as those which brought this idea into being in the first place? Is the belief borne out by experience (our own or the experience of others)? d) Does the belief agree with the known facts? e) Is the belief consistent with higher values (i.e. democracy or Christianity) to which we hold? f) What compromise could be worked out which would give each side some measure of its program, allowing at the same time for face saving, and thus free action? Does this compromise so completely violate my higher values and beliefs that I would rather fight than accept the result?

It is in this kind of looking to its values that a class in world history may contribute to the development of intelligent and socially responsible behavior in social groups.

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Recent Books and Pamphlets

"Our Cooperative Nursery School". Silver Springs Nursery School, Inc., Silver Springs, Maryland. 1949 (revised edition). A manual providing useful material for those interested in cooperative movements in education and for teachers and administrators interested in nursery school education.

Witty, Paul. *Reading in Modern Education.* D. C. Heath and Company, Boston, 1949, 319 pp. ($3.50). Written from the standpoint of child development, this book is addressed to teachers and prospective teachers interested in the meaning of recent findings in child development for the teaching of reading.

"New Evidence on the Militarization of America", a report issued by Pearl Buck, Louis Bromfield, Albert Einstein, W. J. Millor, S. J., Victor Reuther, Ray Lyman Wilbur, and others. The National Council Against Conscription, 1013 18th Street, N. W., Washington, D. C. 25c. A sixty-four page factual and documentary report on the nature and extent of military influence in the shaping of national policy.

"Democratic Citizenship and Development of Children", by Grace Weston, Elmer F. Pflieger, Mildred Peters, and others. The Citizenship Education Study, 436 Merrick Avenue, Detroit, Michigan, 50c. A report of the Citizenship Education Study of the Detroit Public Schools and Wayne University. The rules of democratic living and the needs of boys and girls are synthesized into a framework for the evaluation of a school and its activities.

Strang, Ruth. *Counseling Techniques in College and Secondary School.* Harper and Brothers, New York, 1949. 302 pp. (Revised and enlarged edition) ($4.00). In this new edition many new developments in the field of guidance are described. Among these are projective techniques, new interviewing procedures and techniques and the shift from appraisal to understanding.

"RESOLUTIONS, REACTIONS AND REMINISCENCES"

by **FREDERICK L. REDEFER**

A former director of the Progressive Education Association and an untiring supporter of the progressive education movement in America writes of the efforts of progressive educators to reach agreements upon the social orientation of the progressive movement. The author is Director of the Bureau of Appointments, New York University.

"The question arises whether the American Education Fellowship has completed its pioneering work —whether its membership and resources could not now better be utilized by dissemination among other organizations larger and richer." The speaker's voice carried the sincerity of his convictions. "But if it is to survive, the Fellowship has two great purposes... to channel the energy of educators toward the reconstruction of the economic system... toward the establishment of genuine international authority." There was a noticeable stir in the audience as it listened to this explanation of a "New Policy" at this first post-war national conference of progressive educators. They had been welcomed by a President who called for courageous action but no one knew for sure how the progressives in education would react in November, nineteen hundred and forty-seven.

"There is need," the speaker continued, "to evolve educational practices in building social designs which come to grips with problems in economic planning." There were the words—economic planning, social reconstruction—the tip of the tongue words of the early New Deal days. Now it was a post-war period of inflation and prosperity. Employment was at a new high. There were no fears of a business collapse, it was a seller's market. The words of the depression days were now applied to this "New Policy." The speech was over. There was applause but it was not breath taking—a motion and a seconding voice.

Reaction was not long in coming. There were supporters of the "New Policy" fervent in its defense. There were attackers, doubting Thomases. Some said that there had been no time to study the document and therefore this small group of members had no right to commit the entire Fellowship to a policy which stated a social position. The "New Policy" should be recommended for study not approval. Had the Fellowship forgotten the child? Had it forgotten that the Association was committed to the experimental method? Did not this social position deny the free use of intelligence? If the Association had forgotten these tenets, it boded ill for the future. Others stated that this was an educational organization concerned with improving education and not with social blue prints no matter how beautiful or right they may be.

Nor did discussion and dissension cease with the motion to adjourn. Two members of the Board who agreed with the draft of the New Policy subsequently wrote an article in which they hung a ball and chain about the necks of those who supported it. In effect they branded the supporters as "native leftists" and spilled pink ink over the policy statement. They asked for a rational policy which seemed to mean taking no action against the social evils which they described and admitted. They feared lest the liberals be split by this policy while neglecting to state on what grounds liberals could stand together. These two Board members spoke out frankly. Others withdrew silently and safely. Inspite of all the sound and fury at the convention, only a few members of the Fellowship took the trouble to cast a ballot for or against the "New Policy" but those who did, approved it by a margin of two to one. The American Education Fellowship now had taken a social and educational stand.

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Fifteen years previously, many of those who debated and disagreed about this "New Policy" in the Chicago meeting had met in annual conference in Baltimore. The setting was very different. The nation was lean with depression. Slowly the wheels of industry were grinding to a stop. Hungry men and women shuffled along the streets outside the hotel. Some of the fear gnawing at the hearts of the unemployed was reflected in the eyes of teachers in the ballroom. Teachers were beginning to feel the pinch of hunger. They knew an empty pay envelope. They cashed tax warrants at a discount if they were lucky enough to be paid in script. Teachers were afraid too.

The speaker at the dinner meeting stood erect. If he was afraid, his fear was well hidden. The time had come to speak frankly. The times drew out courage and plain speaking. Words counted. "The weakness of progressive education lies in the fact that it has elaborated no theory of social welfare—it is but a reflection of the viewpoint of the members of the liberal minded upper middle class— who pride themselves on their open mindedness and tolerance, who favor in a mild sort of way fairly liberal programs of social reconstruction, who are full of good will and human sentiment—but who have no deep

and abiding loyalties, possess no convictions for which they would sacrifice much." He had his audience. They listened. They listened stung with his words. "If progressive education is to be genuinely progressive, it must emancipate itself from the influence of this class, face squarely and courageously every social issue—. To refuse to face the task of creating a vision of a future America immeasureably more just and noble and beautiful than the America of today is to evade the most crucial, difficult and important educational task."

There was a silence when he finished. A silence that speaks far more eloquently than applause. Dare the schools build a new social order? Many knew something had to be done. Many were willing to try. In hotel rooms and overflowing into corridors, teachers talked far into the morning. Dare the school? Dare teachers? More than any other speech ever given at an educational convention, this one stirred the minds of educators. The planned discussions of the next day were forgotten in the excitement. Even the Board of Directors called a special meeting to talk about this challenge.

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The campus of Vassar College showed no outward signs that the nation was deeply troubled. But the members of the Board of the Progressive Education Association who met there were agreed that a new type of school was needed. Such a school could no longer be merely child centered, nor was a narrow interpretation of individual child growth enough. As one leader phrased it, "Let us recognize the fundamental conflict at the heart of our econmic system, which is conditioning our social, educational and ethical values and make our cause to better civilization." At this point, agreement ceased.

The governing body of the Progressive Education Association found itself divided into two camps. One group felt that "social mindedness" must be created in a direct manner by espousing large social issues. The other group believed that "social mindedness" would eventuate if schools were set up on non competitive lines—a model child's world. They had faith that if children could be made good at heart, then the social heart too would become good. Those in the first group asked if there was any evidence to justify this hope. There was certainly no agreement that this Association should take a definite stand on grave social issues. There was no one on the Board who felt the pinch of hunger. There was no one who was unemployed. They were sympathetic, understanding persons and they were terribly perplexed and confused. They were fearful as were all Americans. This was in ninteen hundred and thirty-two.

One year after the Baltimore meeting, the nation was at the bottom of the economic slump. Unemployment was still mounting. Bank and business failures were too numerous to warrant news space in the daily press. Schools were closed in many places to avoid paying teacher's salaries or even to avoid owing them when treasuries were empty. Women and children were begging for food. Teachers knew what difficulty children had to learn the three R's when there were pains of hunger in the stomach. Within a short distance from the hotel in Chicago where the Board of Directors met prior to the annual meeting, men fought each other to obtain the scraps thrown out in garbage cans.

The session was a stormy one. The Board had before it the report of the Committee on Social and Economic Problems that had been appointed to answer the question "Dare the Schools Build a New Social Order?" It was a manifesto that would stir differences. In preliminary skirmishes, some of the battle was decided. The Board agreed that no report of a committee could commit the entire Association to any position nor could the Board alter any report against the wishes of the Committee. With this protection, such as it was, the Board read a manifesto that said, "In an era of unlimited possibilities, the American people pass from disaster to disaster. Possessors of the earth's richest resources—they stand confused and irresolute —with everything needful to banish poverty,—they tolerate an economic system that in the best of times is wasteful, inefficient and brutal and at more or less regular intervals is visited by devastating paralysis." In March of nineteen hundred and thirty-three, no one could deny such facts. But the manifesto called on teachers to play a more active community role and to refashion schools in the light of the deepest needs of the age. "The tragedy in this situation is not that men are suffering—but that they suffer so needlessly. If men must suffer, they should do so with heroism; if they need not, they should revolt." Addressing itself to teachers, this document advised that teachers "Owe nothing to the present economic system except to improve it; they owe nothing to any privileged caste except to strip it of its privileges. They must emancipate themselves from the domination of the business interests of the nation, cease cultivating the manners and associations of bankers and promotion agents, repudiate utterly the ideal of material success as the goal of education, abandon the smug middle class tradition on which they have been nourished in the past, acquire a realistic understanding of the forces that actually rule the world and formulate a program of thought and action that will deal honestly and intelligently with the problems of industrial civilization. Progressive minded teachers of the country must unite in a powerful organization, militantly devoted to the building of a better social order."

The reaction to such statements was varied and violent. Many urged caution. If the Association published such a report even without approving it, such

action committed the entire Association and, one Board member feared it might result in a loss of membership. Another thought the report was too negative; another that it was too socialistic and too radical. One headmaster of an exclusive private school was not fearful because as he pointed out equally strong statements had been made by church groups. He saw no reason why educators should not take as strong a position. Others criticized the report of the Committee for this or that lack. The supporters of the report offered no lengthy arguments. The hungry men on State Street who fought over garbage scraps were sufficient argument. Eventually the report of the Committee on Social and Economic problems appeared as a pamphlet, "A Call to the Teachers of the Nation."

The records reveal that the publication of this manifesto caused no appreciable loss in membership to the Association. In fact, the publication caused little stir. The teachers of the nation did not emancipate themselves from the business interests nor did they rise in revolt. Nor did many of them read this "Call." One traceable result was that those who signed this report found themselves listed, along with Mrs. Eleanor Roosevelt, in Elizabeth Dilling's "The Red Net Work." This was ninteen hundred and thirty-three.

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The year 1938 found the Progressive Education Association faced with the same problem. The hectic days of the New Deal honeymoon were over. There was still unemployment but the air of crisis had passed. Capitalism, with a few shots in the arm, administered by President Roosevelt, was recovering enough strength to offer opposition to the New Deal. The N. Y. A. and the W. P. A. and other innovations had done much to revive the spirit of the people. If one agency did not work the cure, the government set up another. Recovery had not taken place but fear did not gag and bind social action.

The Progressive Education Association had prospered in the depression. It had grown in numbers and influence. Its conventions and conferences had become national events. What the Association said in national meetings was news. When resolutions were introduced from the floor, it was embarrassing to have the Association committed to protect the wild flowers while social injustices went unnoticed. Some more formal procedure was needed. A committee was appointed to draw up and present a set of resolutions more in keeping with 1938.

The "resolutions", prepared by this committee, were based on the assumption that educators must face the responsibility for making social and educational choices, so the chairman reported. After an introduction appropriate to the occasion these resolutions suggested that the Association cooperate with other organizations "—in critically analyzing, projecting and supporting legislative measures increasing economic security—in organizing our agricultural and technological plant and equipment for continuous and capacity production of goods and services—in resisting the growth of authoritarianism and dictatorship in this country." In such mild terms, the Committee placed before the Association its resolutions.

The members in national convention listened intently to the Committee's report. Questions were raised immediately. Were these resolutions binding on all members? Were there not inconsistencies in the report? Did not these resolutions commit the Association? Those who strongly favored these resolutions tried to get them accepted as representing the general sense and mood of the members assembled in national meeting if they would not be accepted for the Association as a whole. They failed. There were no men fighting for scraps in the garbage cans of the Hotel Pennsylvania. It was finally agreed that these resolutions be accepted as material for study, a position to which few could object and which was relatively non-committal.

This policy of neutrality created continual difficulties in an Association containing members sensitive to the world of the child and sensitive to the world about the child. In 1939 the Board of Directors had before it a proposal to publish under the auspices of the Association the journal, "The Social Frontier." This journal first published in 1934 was the brain child of a group of educators who considered themselves on the frontiers of education and social change. It was a journal of educational criticism and reconstruction, a task ignored or inadequately done by other professional publications in the field of education. From the first issue, "The Social Frontier" brought out the close relation between social affairs and education. Depending on the person with whom you talked, the journal was classified as slightly left of center or dangerously radical. Some educators were afraid to subscribe to it and some were afraid to read it. Few were neutral about it. Faced with the proposal that "The Social Frontier" become a companion journal to "Progressive Education," the Board of Directors split right down the middle. Only the President's vote decided the issue to publish this journal and only after the journal's name had been changed to "Frontiers of Democracy," a significant name in 1939 when the New Deal was wobbly and democracy was challenged by the rise of Nazism. But the issue of whether the Progressive Education Association should publish "Frontiers of Democracy" was never a settled matter. Board members spoke out again and again against this new publication. In a period of war economy, when opponents of the journal were in the controlling offices of the Association, "Frontiers of Democracy" ceased publication.

The progressive educators split whenever social issues were injected into the educational picture. They resisted the acceptance of any clear statement of position. Even in the field of education there was resistance to a definition of progressive education. Critics within the Association repeatedly asked for a statement of the philosophy of those grouped under its banner. Finally, stung by repeated challenges, the Board of Directors appointed a well qualified committee to prepare a statement of the philosophy of progressive education. The committee labored long and brought forth a report which was presented to the members in annual conference in Detroit. But even the committee did not agree in open meeting. Communication and semantics proved to be major obstacles with one committee member confessing publicly that although he had a hand in phrasing the statement, he did not know what it meant. The document was accepted for study, but no one seriously considered adopting this or any other statement as the educational viewpoint of the Association.

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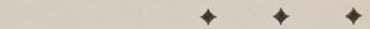
These are reminiscences. They are not recalled to detract from the positive achievements of the Progressive Education Association, nor are they told to cast reflections on the movement. In the "Thirties," this Association was one of the rare educational groups that would even discuss publicly some basic issues. Most organizations neatly side stepped troublesome social questions. The National Education Association in the early "Thirties" handled a proposed resolution on academic freedom as though it were confronted with the nasty suggestion to overthrow the government. The Progressive Education Association with all its faults was a healthy organization. Criticism came as much from within the movement as from outside but no one smeared a colleague with the red tar brush or even with a raised eyebrow. But this was the "Thirties"—a time of healthy differences in the nation.

These reminiscences have a bearing on the present situation in which progressive educators are confronted with similar issues and use and hear the time honored arguments of 1932, 1933, 1938 and 1939. They find colleagues reluctant to take a definite position socially and educationally. Why did the Board of Directors and the Association hesitate to accept the suggestion of social reconstruction in "Dare the Schools Build a New Social Order," in "A Call to the Teachers of the Nations," in the Resolutions of 1938 and now in the "New Policy?" Was this merely an expression of the individualism in American life, the individualism that prides itself on disagreement even on minor matters? Was it an example of "American stubbornness"—just natural cussedness? Was it due to the heritage of the movement born in a period of concern for child welfare and creating model schools for a child's world separated from the world about the child? Or was it that in the depths of the depression educators came near but did not free themselves from middle class values and a worship of the doctrine of success? No one ever seriously answered the challenge of that Baltimore speech. The New Deal basically never intended to answer the social and economic questions of the "Thirties" and neither did the educators.

Today liberal educators find themselves badly in need of some common platform about which a large group can rally. But each time such a platform is erected, the old behavior patterns reappear and division sets in with the addition of a new and sinister element. Now enemies of any statement search dilligently for similarity, real or imaginary, to the present line of the communist party. This strengthens individual disagreement. It also helps to destroy friends as well as enemies. No one is to be trusted. The eyebrows of friends are raised at friends inflicting a greater psychological wound than the threats of investigations of the House Un-American Activities Committee. Fear is again present and some who profess to hate fear, become its users. Some who formerly called for revolt are now busy suppressing possible revolters. In an era of cold war and suspicion, courageous words are rare and bold action rarer. Fear——fear to be associated leaves all liberal movements weaker.

When will this situation change and the cultural climate be more propitious for the American Education Fellowship? There are some who want to retreat to the comfort of neutrality or to errect a high wall between a concern for educating children and a concern for social conditions that will make a good education possible. Events, national and international, have reached the stage where a policy of neutrality or separatism are virtually impossible to maintain. A policy of neutrality will be suicidal for any organization that desires to decide on its own position and not find itself pushed into a position by default. Many an educator who frothed at the mouth at "indoctrination" now advocates indoctrination while waving the American flag. In such a situation, no one with guts wants to give life blood for any group that waves only the banner of "the child" or by professing to believe in the method of experimentation or intelligence never arrives at any stand for the moment, for the year or for the decade. It seems logical that the American Education Fellowship should finally arrive at this stage which the Progressive Education Association was never quite able to reach. It seems that this stage is part of the evolutionary social development and that more and more educational organizations will find themselves confronted with the same problem. The challenge now is to change and improve this statement of the "New Policy." It should not be scrapped

as some would desire. John Dewey in the "Thirties" advocated a temporary moratorium on technical professional discussions and a study of economics and social problems by teachers. The contribution of the American Education Fellowship in the next decade might be to move the frontier back in education and in social problems simultaneously now that the decision to formulate a social position has been taken. With that one hurdle overcome, perhaps progress may be more rapid on educational frontiers.



BRIEF BIBLIOGRAPHY ON A NEW APPROACH TO METHOD

by **GEORGE BARNETT**

A methodology adequate to deal with the almost infinite number of social problems now pressing for solution and those certain to arise in the future must incorporate the method of reason and must meet the democratic criterion of validity: an uncoerced consensus gained through the free play of interpersuasion. That characteristically we do not employ methods which satisfy these criteria is everywhere apparent in the conduct of public affairs. Irrationality, a lack of communication between conflicting groups, and coercive measures are dominant. Either for lack of an adequate methodology or for want of its implementation, social problems have been "settled" arbitrarily, sometimes by treating the most serious symptoms, at other times by crushing dissent, at still others by a variety of inadequate methods. To develop rationality in the solution of social problems becomes the school's major concern.

The basis of a more adequate way is proposed in *The Discipline of Practical Judgment in a Democratic Society*[1] (28th Yearbook, National Society of College Teachers of Education, Chicago: University of Chicago Press, 1943). Practical judgment as used in this volume refers to ends, to what *should* be. It is a moral discipline, a methodology for making judgments at the level of decision, of policy, and crucially, of basic normative generalizations, all three levels to be regarded as closely interrelated. Emphasis is on the reconstruction of moral generalizations through the three phases of a unitary process: (1) the formulation of goals, of ends; (2) a survey of existing conditions and of means available; (3) the formulation and execution of a program of action. The criterion of validity in practical judgment is identical with that of the criterion of democracy: an uncoerced community of persuasion. The last two chapters of the book deal with the implications of the method for the redirection of education and show how the method may become central in the school program.

Research, particularly in the last decade, has yielded important data bearing on the resolution of group conflicts. The importance of group atmosphere or "social climate" on individual and group development of attitudes and behaviors has been shown in several experiments reported by Ronald Lippitt and Ralph K. White ("An Experimental Study of Leadership and Group Life," in *Readings in Social Psychology,* edited by T. M. Newcomb and E. L. Hartley for The Society for the Psychological Study of Social Issues, New York: Henry Holt and Co., 1947, 672 pp.). These experiments studied the effects of three types of adult leadership: autocratic, laissez-faire, and democratic, on individual and group behavior in four clubs of eleven-year old children. The nature of interpersonal relationships was found to be closely related to the kind of social climate prevailing. A democratic atmosphere tended to produce cooperative, friendly relations, a strong "we-feeling", while an autocratic social climate produced a great deal of aggression, hostility, and "I-centered" statements. These experiments seem to indicate that democratic atmosphere and democratic relations best fit human needs and result in greater group productivity.

Bradford and Lippitt show the characteristic reactions to different types of group atmospheres and the ways in which the autocratic and laissez-faire atmospheres thwart human needs for adequate space of free movement, for belonging, for recognition, for security, and for success experiences. ("Building a Democratic Work Group," *Personnel,* November, 1945, 142-152). They present principles for developing a democratic work group.

The relationship of group dynamics to education is discussed in *Group Growth and Educational Dynamics,* Bulletin No. 2, First National Training Laboratory in Group Development (available from NEA, Department of Adult Education, 1201 Sixteenth Street, N. W., Washington 6, D. C., $.75). The Bulletin consists of reprints of a number of articles. Included are articles dealing with the need for training laboratories in human relations, and the principles, the methods, and the research program of the First National Training Laboratory; a discussion of some of the issues, principles, methods, and research results which have bearing on improved group relations; an article on the ways in which better human relations may be built in the school with resultant growth in group productivity; an article on the nature of democratic leadership; and an article giving criteria for judging the senility of a group, and dealing with the problem of the continued existence of groups which

[1] A revised edition will be issued this year by Harper and Brothers.

have outlived their usefulness.

The importance of social climate indicates the need for techniques for studying group life. Such devices are few in number at present but one of the most promising has been the development of sociometric techniques which provide an analysis of group structure by charting the interrelationships within a group. Information on one way to construct a sociogram, how to interpret and to use it in conjunction with other devices including a Classroom Social Distance Scale, as well as some of the limitations of sociometric techniques are given in *How to Construct a Sociogram* (Horace Mann-Lincoln School of School Experimentation, New York: Teachers College, Columbia University, 1947, 37 pp.).

A project on Intergroup Education in Cooperating Schools sponsored by the American Council on Education has made extensive use of sociometric techniques which are reported by Helen Hall Jennings in *Sociometry in Group Relations* (Washington, American Council on Education, 1948). The experience of teachers in the various cooperating schools with these devices is presented, much of it in anecdotal form. Since the sociogram only indicates the choices made but does not explain why these selections were preferred, additional devices to discover the underlying motivations are suggested. How the results may be used in many school situations such as in grouping, in changing general policy, in helping individual children, and in other ways are also given. Emphasis is placed upon the ways in which sociometric techniques may be used to help groups develop and grow along democratic lines.

Other techniques which show great promise for the school have recently been developed. One of these is the psychodrama in which a life situation of some member of the group facing a problem is spontaneously dramatized with the individual playing himself and with the other members of the group assuming the various other roles. The sociodrama is a similar device employing role-playing. In Moreno's distinction between the two, the subject of the psychodrama is the individual while the subject of the sociodrama is the group. In the psychodrama, the individual is working out his problem while in the sociodrama the group is working out the group's problem.

Role-playing has important applications and advantages as an educational method. How role-playing may be used to good effect in the school in line with recent research developments regarding group atmosphere, interpersonal relations, the nature of learning experiences, and methods of changing attitudes and behaviors is shown by Zander and Lippitt. ("Reality-Practice as Educational Method," *Sociometry,* May, 1944, 129-151). On the basis of two years of experimentation with the educational applications of the psychodrama, Zander and Lippitt discuss the methods for developing a role-playing or reality-practice experience in the school, present an example of psychodrama for use in developing a specific skill in interpersonal relations, offer additional variations of the method for other kinds of educational purposes, and discuss the role of the teacher in the use of this form.

The authors consider this technique especially valuable for developing changes in attitudes. In another article, Lippitt presents several variations of the psychodrama which are effective in changing behavior with special application to leadership but which are useful in other situations ("The Psychodrama in Leadership Training," *Sociometry,* August, 1943, 286-292).

A short but valuable guide to cooperative planning especially prepared for teacher groups has been issued by the Horace Mann-Lincoln Institute of School Experimentation (*Guide to Study and Experimentation in Cooperative Planning in Education,* New York: Teachers College, Columbia University, 1947, 37 pp). The booklet is organized around such questions as the meaning of cooperative planning, its effects on education, opportunities for such planning in the school program, techniques, interpersonal relations, types of records to be kept, and areas of needed knowledge. Under each of these topics are statements of viewpoints and issues, clarification of meanings, questions for consideration, a listing of bibliographical data and suggestions of other resources.

A book that is "must" reading for anyone interested in the solution of social problems is Kurt Lewin's *Resolving Social Conflicts* (New York: Harper and Brothers, 1948, 230 pp.). In this volume which consists of papers written between 1935 and 1946 on various aspects of group dynamics, Lewin draws on research and on his own wealth of experience in an attempt to arrive at tentative generalizations on methods for inducing social change. The central concept is that of the group. For a change to take place in the individual, there must be a change in the culture of the group. Learning is a process of acculturation. Lewin does not believe that reeducation is a purely rational process. Neither first-hand experience nor knowledge necessarily brings about change. It is important that the individual freely accept the new set of values as a whole rather than on a piecemeal basis. One of the best means for achieving this change is through the individual's accepting belongingness to a group holding the new values. When these values dominate the individual's perception, he will act upon them. Lewin analyzes the relation of the group to other groups, and the relation of the group and the individual showing some conditions which lead to conflict and some principles and methods by which the conflict may be resolved.

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